

**The Grounds  
Of  
RELIGION.**





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*Perlegi hunc libellum, in  
quo nihil reperio orthodoxæ  
fidei vel bonis moribus con-  
trarium, quo minus cum pu-  
blicâ utilitate imprimi possit.*

Ex Æd. Sabaud.  
Decemb, 24.  
1661.

GEORG. STRADLING,

S. Th. Dr. Rev. in Christo Patris  
Gilberti Episc. Lond.  
Sacellanus Domesticus.



SOLOMON'S GATE,

or

G. 6. 21

An Entrance into the Church,

Being

*A Familiar Explanation of the  
Grounds of Religion  
contained*

In the Fowr Heads of  
C A T E C H I S M,

viz.

*The Lord's Prayer.*

*The Apostles Creed.*

*The Ten Commandments.*

*The Sacraments.*



Fitted to Vulgar Understanding.

By A. L.

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I COR. XIV. XXVI.

*Let all things be done to Edification.*

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L O N D O N

Printed by R. DANIEL, 1662.

SOLOMON'S GATE

An Entrance into the Church

A Familiar Explanation of the



30:8751

Let all things be done to Edification

LONDON

Printed by J. D. ... 1851

32. 32. 32. 32. 32. 32. 32.

*To the Most Illu-  
strious Princess*

*A N N E*

*Duchess of YORK, &c.*

*Increase of Grace Here, & the Improv'd  
Rewards of Glory Hereafter.*

MADAME,

**T**He Design of  
This plain  
*Treatise* being to

\* 4 In-

*The Epistle*

Infuse Notions of  
*Peace & Obedience*  
into the Minds of  
the *Multitude*, by  
a familiar Declara-  
tion of the *Grounds*  
of *Christianity*; I  
could not think  
how to recom-  
mend it to *publick*  
*Use* with fairer  
Ad.

## *Dedictory.*

Advantage, then  
from Your High-  
ness Hands; who, as  
You are in Your  
Person, both for  
Natural Endow-  
ments and Moral  
Excellencies, the  
Miroir of Your  
Sex: so in Your Re-  
lations, are the  
Wife

*The Epistle*

*Wife of a Prince,*  
whose *Heroical*  
*Vertues* render'd  
Him the *Delight*  
& *Terrour* of *For-*  
*reign Nations*; and  
the *Daughter* of a  
*Statesman*, whose  
*Wisdom* is the Pil-  
lar of publick *In-*  
*terest* , and His  
Coun-

## *Dedictory.*

*Counsels* the But-  
tress of our *Peace*.  
Indeed the *Sub-  
ject* doth of it self  
challenge a *Reve-  
rence* from the  
*Reader*; & *Useful-  
ness* is a just *Apo-  
logy* for *Plainness*,  
besides that *Sa-  
cred Truths* shew  
best



## *The Epistle*

*best when they are  
seen in their own  
Light, and have  
that Native Beau-  
ty about them,  
that they stand  
not in need of  
Additional Helps  
of Art: Yet to se-  
cure the Authour  
from that Censure,  
&*

## *Dedictory.*

& the *Work* from  
that *Contempt*,  
which the *Vulgar*  
*Dress* and mean  
*Language*, they ap-  
pear in, is too apt  
to Betray them to;  
the *Lustre* of so  
Great a *Patronage*  
was even to Ne-  
cessity *Convenient*,  
and

## *The Epistle*

and will beyond  
all Doubt be *Suf-*  
*ficient*. Your *Highb-*  
*ness* Name will be  
*Amulet* against  
the *Censorious*, &  
*Charm* to the  
*Rude*. Wherefore  
that I have thus  
for the *Publick*  
*sake* presum'd to  
Ad-

## *Dedictory.*

Address a *particular Respect*, will  
(I hope) be Interpreted a pardonable *Ambition* in  
Him, who is

MADAME,

*Your Highness most Humble  
and Devoted Servant*

ADAM LITTLETON.

Dedication.

Adds a part.

Other Respect, will

(I hope) be later

pressed a pardon.

ple. Ambition in

Him, who is the

chief of the

MADAME, I have

Your Highness and I have

and I have, I have

ADAM LITTLETON



To the REVEREND,  
My ever Honour'd Father,  
Mr. THOMAS LITTLETON,  
RECTOR of *Suckley* in the Diocese  
of *Worcester*.

Honour'd Father,

**T**hat old complaint of St. Jerom,  
that Divinity is become every  
ones Trade, was never more  
seasonable then of late times a-  
mongst us; when all Professions invaded the  
Pulpit, and God's word was rudely handled  
by those that were Bunglers at their own  
trades. To vindicate me from that impu-  
tation of unseemly meddling with sacred  
things, if my Education, which hath been  
all along in Letters, and the Imployment I  
am in, which requires of me sometimes to  
perform the place of Catechist, will not serv:  
yet the Relation, which I and this Treatise  
both have to your self, will abundantly plead

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a

a defence. For if the Church hath accept-  
ed services of this nature from several of her  
sons in the Laity; then I hope, I that am  
not only a Son of the Church, but the Son of  
a Church-man too, shall escape censure; e-  
specially, when I own my self in this small  
work no other then your Amanuensis, and do  
but copy out those notions of Truth and Du-  
ty, wherewith you by your early institutions  
season'd my Youth: So that in effect, the  
Book I present you, is as much your child,  
as the Writer of it, and this Explanation,  
what it is, is *ut in Filia vocis*, (the veneration  
I owe to a Father will justify the Allusion;  
I mean) the Echo, the rebound and report  
at distance of your Instructions, and those  
discourses you made a score of years ago, at  
Hales-Owen. Sir, It was then your custom  
constantly on Sunday-afternoons, with all  
familiar plainness, to set forth the Grounds  
of Religion, and Principles of Christianity;  
an exercise (though perform'd in the Desk)  
of as great necessity, and tending as much to  
edification, as that other (I was going to  
say) Idoliz'd way of Preaching. Yet the  
sad truth is, that in this age of disorders,  
Preaching hath not been so much abus'd, as  
Catechizing (with other holy ordinances)  
hath been disused. And indeed, to this neg-  
lect

lest we may mainly impute most other miscarriages. When the Ground-work sinks, 'tis no wonder if the Building totter, and run to decay; and if these Foundations should be shaken, it may justly be fear'd that the whole Fabrick of Church and State will goe to ruine, and fall into confusion. An ungrounded Christian will be easily perswaded to give himself up to any wild opinion or loose practise, to turn Heretick or Rebell, and prove a fit Instrument for the managery of Satan's designs.

I must confess, that much hath been writt already upon these Subjects; so that the very Titles of those Books, which have been intended Comments, and Expositions of Catechetical Heads, and Enarrations of the Grounds of Religion, would take up more paper then this whole Discourse wasts: And I know there are many Excellent Treatises of this kind, even in our own Language; yet I have not met with any one hitherto, that hath comprehended all the Rudiments of Christian Doctrine (for so I think I may safely call these Heads of Catechisme) in one Manual, or delivered the plain meaning of them in so familiar a Phrase & Method. For whilest others ingage in controverfie, and spin out all School-Divinity out

\* \* 2

of



of these plain Truths, and fill their margin with quotations out of the Fathers, and accommodate Humane Learning to Sacred purposes; as if they meant to print only Ad Clerum, laying out their vast abilities out of the Peoples reach: I judg'd it more suitable to publick Use, and to the scant measures of my Skill, to give only a Grammatical account by an easie Paraphrase and exegetical interpretation of every clause, word by word, and then of the whole sentence together. Nor have I been wanting, as occasions have invited, up and down to bring in Practical considerations, nor fear'd sometimes to enter the Lists against the Romanists and (their Profelytes) our Sectaries; yet not so as to fetch in strength from Authority without, but make use of those weapons only, the present place afforded me. I have been the larger in my Discant upon the Lords Prayer; because indeed it is the Ground of all Liturgy. In the Creed I did not think it safe or fit to mention those old Heresies so long since exploded, for fear least a weak Confutation should teach them; (seeing there have been too many in our late Separations, too industrious to revive them, and bring them into Credit;) but contented myself with a short, and (I hope) Orthodox expli-

explication of the Mysteries of our Faith. When I was upon the Decalogue, I could not but make National reflections upon each Commandement, yet so as to convince the whole People, not to upbraid any one Party: For though the Act of Oblivion enjoyns us to forget Injuries done to Men, yet Religion will oblige us to remember our Sins against God. The Sacraments I have handled with that brevity, that I have not there much insisted on the Rites, wherewith our Church administers them; but elsewhere in the Book have in the general offer'd somewhat to their defence. Where I plead Admission of all to the holy Table, I would not be understood to speak for those which are under Church-censures. On every of these parts I have said little of the much which might have been said, and for ought that I know nothing that has been said by others, having had a special care all the way of the Eighth Commandement. Sir, You are the onely Author that I have consulted, and these sheets have not been the travail so much of my Invention as of my Memory; while I have been recovering those Notices, your Institution lodg'd in my young head and heart. Wherefore what I have fail'd in Elegance

of these plain Truths , and fill their margin with quotations out of the Fathers, and accommodate Humane Learning to Sacred purposes ; as if they meant to print only Ad Clerum, laying out their vast abilities out of the Peoples reach : I judg'd it more suitable to publick Use , and to the scant measures of my Skill , to give only a Grammatical account by an easie Paraphrase and exegetical interpretation of every clause , word by word , and then of the whole sentence together. Nor have I been wanting , as occasions have invited , up and down to bring in Practtical considerations, nor fear'd sometimes to enter the Lists against the Romanists and (their Profelytes ) our Sectaries ; yet not so as to fetch in strength from Authority without, but make use of those weapons only, the present place afforded me. I have been the larger in my Discant upon the Lords Prayer ; because indeed it is the Ground of all Liturgy. In the Creed I did not think it safe or fit to mention those old Heresies so long since exploded, for fear least a weak Confutation should teach them ; (seeing there have been too many in our late Separations , too industrious to revive them , and bring them into Credit ; ) but contented myself with a short , and (I hope) Orthodox expli-

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of expression, or Solidity of matter, I must first here beg your Pardon for, (seeing that contrary to the method of the Resurrection, what was sown in strength is now ra's'd in weaknes:) And next crave your Blessing upon the Book and Me, that God would make us both serviceable to the Publick; For I very well understand, what hazard of censure I run, by appearing thus in Print; and what Obligations I now lay upon my self to walk carefully, and order my conversation aright; since he that puts forth a Book of Religion, and leads an irreligious life, doth but libell himself, and scandalize his Book, Sir, As it was your great care and love to send me in my younger years to several places for my education, so 'twas my no lesse happinesse that I was principled in Religion by your self, and though Scholar to sundry Masters, was your Catechumenus. I thought it then the most fitting Gratitude to return you what I receiv'd, and design your own Instructions the Memorial of my Dutie. That the God of all Consolation would crown your Old age with Honour and Joy, and after these many years of Suffering and Persecution & where-  
in

in you have had so large a share) heap  
upon you the blessings of Peace and a long  
Life, that you may see and partake the  
prosperity of Jerusalem, shall be the  
dayly prayer of,

Dear Father,

St. Thomas-day,  
1661.

Your most dutifull and  
obedient Son

*Adam Littleton.*

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An

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in you have had so large a share  
among you the blessings of Peace and a long  
life, that you may see and partake the  
prosperity of Jerusalem. I shall be the  
happy person of

Dear Father

Your most obedient and  
affectionate Son

Alban Little

AD

## Sentences out of Scripture.

Heb. V. 12.

**F**Or when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the oracles of God, and are become such as have need of milk, & not of strong meat.

1 Tim. I. 13.

Hold fast the Form of sound Words, which thou hast heard of me, in Faith, and Love, which is in Christ Jesus.

Prov. XXII. 6.

Train up [or Catechise] a Child in the way he should go; and when he is old, he will not depart from it.

Psal. XXXIV. 11, 12, 13, 14.

Come, ye Children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many dayes, that he may see good?

Keep thy Tongue from evil, & thy lips from speaking guile.

Depart from evil, & do good; seek Peace; and pursue it.

Pvor.



Prov. I V. 23.

*Keep thy Heart with all diligence, [or, above all keeping:] for out of it are the issues of life.*

Psalm CXI. 10.

*The fear of the Lord is the beginning of Wisdom; a good Understanding [or, good Success] have all they that do his Commandements.*

Eccles. XII. 13.

*Let us hear the Conclusion of the whole matter; Fear God, and Keep his Commandements; for this is **THE WHOLE DUTIE OF MAN.***

An



An Explanation of the  
G R O U N D S  
O F  
R E L I G I O N.

**R**ELIGION is the Fear of God, *s. e.* the acknowledging & worshipping of God. God is known by his Works and by his Word. There was never any Nation which did not profess the worship of God. An Atheist was alwayes counted a monster. Now most Countries following Nature as their guid, have mistaken either in the matter or manner of their worship. The Heathens therefore, such as *Indians, Scythians, Turks,*

*Turks, &c.* worship either a false God, or with false worship. But God's people being guided by the light of Scripture, do embrace the true Religion; the *Jewish Church* in the time of the Law, the *Christian Church* under the Gospel. For after the coming of Christ, the Religion of the *Jews* hath now no longer use, since it was but a shadow and type of Christ to come. For Christ the Sun of Righteousnesse being risen, the Ceremonies like shadows are scatter'd and fled away. *Christian Religion* then is that Doctrine, which Christ himself taught when he was on earth, confirm'd by miracles and holinesse of Life, and sealed with his precious Blood dying on the Cross. Christian Religion is at large contained in the holy Scriptures, *i. e.* in the writings of the Prophets and Apostles, who were the Pen men of the holy Ghost; But it is chiefly compriz'd in the four *Heads of Catechism*, which we call the *Principles*

*riples of Religion.* Now *Catechism* is a brief and plain Institution, which explains the Myſteries of Faith, and the Duties of a holy Life, in that manner, that they may be eaſily underſtood by any, even the moſt vulgar apprehenſion. Wherefore 'tis call'd *the Sincere milk of the Word*, as being fitted to the capacity of little children, which as yet cannot bear more weighty diſcourſes, which are compar'd to *ſolid meat*. This Doctrine then is plain that it may be receiv'd by the Underſtanding, and ſhort that it may be held in Memory; yet full too that it may inſtruct us in all things neceſſary to ſalvation. For it is made up of four parts, whereof the *Fiſt* teacheth us what we are to believe concerning God and the Church; the *Second*, what duty we owe to God and man; the *Third* deſcribes a method of praying; the *Fourth* delivers thoſe Sacred ſeals, by which this doctrine is confirm'd. The Confession  
of

of Faith is set down in the *Apostles Creed*. The Law of God contain'd in the *Ten Commandments* is the Rule of life. The *Lord's Prayer* is a most absolute form and pattern of Prayer. And lastly the two *Sacraments* of *Baptism*, and the *Holy Supper*, are instead of Seals. These are the Pillars, upon which not onely the Church, but every faithfull soul is in the Spirit built up to perfect knowledge and blessednesse, to grace and glory.

**A N**

**AN EXPLANATION**

Of the

**LORD'S PRAYER.**

## The Lord's Prayer.

**O**Ur Father which art in  
heaven. Hallowed be thy  
Name. Thy kingdom come.  
Thy will be done in earth, as it  
is in heaven. Give us this day  
our dayly bread. And forgive  
us our trespasses, as we forgive  
them that trespass against us:  
And lead us not into tempta-  
tion; but deliver us from evil.  
For thine is the kingdome,  
the power, and the glory, for  
ever and ever. Amen.



The LORDS

# P R A Y E R.

**P** RAYER is a calling upon God in time of want or distress; and a returning of praise for blessings receiv'd, or deliverances obtain'd: Or indeed more generally, and suitably to the nature of this holy exercise, abstracting it from our occasions; 'tis a Meditation upon God, his essence and his Attributes; his Word and his Works; and an acknowledgement of his power and wisdom and goodness, whereby he orders all things to his own glory and our good. It is indeed the special act of God's worship; for *Adoration* is nothing else, but a praying to him, whom we adore: Whereupon<sup>a</sup> the  
A heathen

<sup>a</sup> *Quis fingit sacros auro vel marmore vultus,  
Non facit ille Deus; qui rogat, illo facit. Mart.*



heathen well observ'd, that 'twas not he that graves the idol, but he that prays to it, which consecrates the Deity. This is sure, that his Religion may well be question'd, who useth not to pray; though 'tis true too, that prayer may be abus'd to wrong ends, even to devour widow's houses, nay to eat up God's own House.

Now the *grounds* of Prayer are laid in the nature of God, and the relation which he hath to us; who, as he is our Creator and preserver, challenges this homage; whence the Psalmist frequently invites all our fellow creatures to this duty, & brings us altogether into one quire to praise the Lord. And the very instinct of nature, hath taught ravenous beasts,<sup>b</sup> not so much to prey as to pray; the young Lions, and the young Ravens in their hunger cry to him, and he feeds them, and fills every thing living with his blessing. Nor doth our *relation* so much as our *want* make prayer necessary; for we depend upon

<sup>b</sup> *Non tam pradari quam precari.*

upon him, both as to the life of nature and of grace; nor are we able to subsist or act without his constant help. Therefore that præcept is no more, then nature dictates to us, *Pray without ceasing, or continually*, that is, *In every time, In every place, In every business*: The main thing in Prayer being to lift up the soul, to carry God in our thoughts, and have our conversation in Heaven; as the man after Gods own heart saith of himself, *I have set the Lord alwayes before me*. And in the presence of so glorious a Majesty there cannot chuse but be an humble, reverent, fervent, chearfull frame of spirit, a mind well tuned, and the affections so order'd, the thoughts so compos'd, as if one were alwayes in an actual devotion.

Now God's *Nature* makes it as convenient for us to go to him in prayer, as our *Interest* makes it necessary; for, as he was pleased to call *Abraham*

*Abraham* A. 2.

*Thess. 5. 17. ἀδιαλείπτως in the precept; in Cornelius his practise διαπαύεις Act. 10. 2.*

4      *The Grounds of Prayer.*

*brabam* (that had frequent intercourses with him in this kind) his *friend*; He hath all the qualities, which should be taken notice of in the choice of a friend. He wants neither will nor skill to do us all imaginable good; He hath kindness to intend us good, wisdom to contrive it, and power to accomplish it. Nor are the other Attributes idle in our behalf; For 'tis his Mercy to promise us help, and his Justice to perform his promise: and the like may be said of the rest. Then what a priviledge is it, that a poor creature, dust and ashes may freely speak to his maker? That we who dwell in houses of clay may keep up a commerce with heaven? that sinfull creatures as we are have access to the throne of Grace with boldness, and may challenge a hearing in God's Court of Chancery? *¶ Shall not the Iudge of all the earth* (saith he) *do right?* And any sinner may sue for his pardon with the same plea. Shall not justice acquit me, *since*

*The Advantages of Prayer.* 5

since mercy hath accepted my surety? Is it not enough, that my debt hath been once pay'd? Christ hath dyed for my sins, and my soul shall live. Nay, let our case be what it will, God himself hath afforded us such Arguments, as he will not stand out. Shall he that hath given me a *life*, deny me *food*? shall he that hath given me a *body*, deny me *raiment*? He that hath given me his Son, will not he much more give me all things else? Thus Prayer is not only like *Jacob's* wrestling with God upon earth, but his scaling ladder too, to reach heaven; whilst Prayers ascend to fetch down blessings, and blessings descend to fetch up praises.

Lastly, let's but look to the *advantages* that come by praying, and me thinks no body should be so ill natur'd to himself as to neglect it. What is't, but ask and have? and will any one be so lazy, as to refuse the pains of asking? He deserves not bread to put in his mouth, that will not open a  
A 3 proud

6 *The Advantages of Prayer.*

proud mouth to ask it. We have Gods word for't in several places, that his kindness he rates so cheap, that it shall be had for asking. *c Ask, and it shall be given you.* And our Saviour passeth his word, *f that whatsoever we shall ask in his name, he will do it.* Can any thing be purchas'd at a lower rate, then asking? This is the buying without mony and without price. Doth a man want wisdom, counsel, help? Doth a sinner want grace, pardon, strength? Doth a Saint want light, comfort, rest? Let him but come and ask, he shall find God readier to give, then himself was to ask; who sometimes answers prayers before they are made, and counts it one of his greatest titles, that he is a *hearer of Prayer*; But some ask and have not; *Because,* *g* as the Apostle saith, *they ask amiss.* Wherefore he that would pray aright, so that he may obtein, must come prepared & furnisht with those Graces, which may make him accepted.

cepted.<sup>h</sup> *Let the words of my mouth and the meditation of my heart be acceptable in thy sight.* We must not rush in to so great a presence; (for <sup>i</sup> *the foolish shall not stand before thee:* ) but consider the Majesty of God ; and our own vileness , being deeply affected with the sense of his goodness , and mans misery ; and premeditate beforehand what we have to say, and how; and indeed pray before we go to pray, that God will prepare our hearts for prayer. For so the Psalmist resolves the success of Prayer;<sup>k</sup> *Thou shalt prepare (or direct) their heart ; and shalt cause thy ear to hear.* And though all the graces, like a bed of spices, are upon this occasion to breath forth their sweet odours; yet some have a more particular imployment , such as are, *Reverence* in our high thoughts of God , *Humility* in our low thoughts of our selves , *Trust* to rely upon his goodness , and *Patience* to wait his time , *Knowledge* that we may under-

A 4

stand

<sup>h</sup> *Psalm*. 119. 14.    <sup>i</sup> *Psalm*. 5. 5.    <sup>k</sup> *Psalm*. 110. 17.

stand in some measure the nature of God, and *Obedience* that we may sincerely perform his will, *Zeal* which may inflame and raise our affections towards him, and *Constancy* which may keep us in a daily practice of this Deity. And to those, which call upon him so, God will be near, and will either do that which they ask, or something which may be better for them.

Who comes irreverently puts an affront upon God, which an earthly Prince would not brook. He that is possess'd with an aw of greatness, will take heed how he demeans himself before it. *Reverence* then draws with it *attention*, which will drive away vain thoughts, as *Abraham* scar'd the birds from the sacrifice. We cannot in reason expect, that God should take notice of us, if we mind not him; or hear those prayers, which the Speaker himself regards not.

Who leaves *Humility* behind him  
doth



doth but personate a devotion, and plays, rather then prays. He may please himself, or others it may be, with acting a pompous part; but *God resists the proud*, nor doth the boasting Pharisee go home justified. Now *Humility* is chiefly seated in the mind, but it expresses it self too in the outward parts, and prescribes the posture of *kneeling, bowing, falling flat upon the face*: nor was the Publican less humbled, when he *stood afar off and pray'd*.

Who would seek to God, if he durst not trust him, but look'd upon him, either as a down-right enemy, or an unsteady friend? we must bring the *confidence* of children, if we look to have the kindness of a Father. The Apostle hath said it, that *he that prays doubting and with wavering*, shall go without; so that who asks with distrust, bespeaks a denyall.

Nor yet must this confidence be so bold, as to limit God to means *how*, or

ap-



appoint him his time *when*. God's own times are best;<sup>n</sup> *our seasons are in his hand*: and 'tis not for us even in this sense to know the times and the seasons. Moreover he works without means as well as with means, and the unlikelier the means, the likelier for God's service; the first cause virtuares the second: therefore the assurance that God will grant, must be attended with *patience*, i.e. a quiet expectation, till it please God to answer us in his own way. He that will not stay God's leasure, deserves not his answer. ° *He that believes*, saith the Prophet, *shall not make haste*; which the Apostle quotes thus, *p He that believes shall not be ashamed*, that is, disappointed; And that is the next, to wit.

*Faith*, by which we apprehend and get *knowledge* of God; For he that addresseth to him *q must first believe that he is*, and that he is a rewarder of them that seek him. God is not pleas'd with the sacrifice of fools; The best  
ser.

<sup>n</sup> *Tsal.* 31. 16. ° *Isa.* 28. 16. *p Rom.* 10. 11. *q Heb.* 11. 6.

service we can perform, if it be not enliven'd with faith; is at the best but a carcase of duty, and like that cheat Plutarch mentions, of an oxes bones cover'd with the hide, and intended a sacrifice when the flesh and entrals were gone.

Nor will a naked faith serve turn, to make this oblation acceptable; unless it be cloth'd with good works. There must be *obedience*, as well as *knowledge*; a sincere heart as well as an orthodox head; nor is't less fit, that pure hands should be lifted up to God in prayer, then devout eyes: And therefore this Prayer is accompanied by both *Creed & Decalogue*; both of them having an influence upon it; since we cannot pray as we should, without having respect to both Faith & manners; seeing that *without Faith 'tis impossible to please God*, and *the desire of the wicked (as well as their way) shal perish*.

Prayer is sometimes term'd a sacrifice; now that can't be offer'd with-

out

appoint him his time *when*. God's own times are best;<sup>n</sup> *our seasons are in his hand*: and 'tis not for us even in this sense to know the times and the seasons. Moreover he works without means as well as with means, and the unlikelier the means, the likelier for God's service; the first cause virtuates the second: therefore the assurance that God will grant, must be attended with *patience*, i.e. a quiet expectation, till it please God to answer us in his own way. He that will not stay God's leasure, deserves not his answer. ° *He that believes*, saith the Prophet, *shall not make haste*; which the Apostle quotes thus, *p He that believes shall not be ashamed*, that is, disappointed; And that is the next, to wit.

*Faith*, by which we apprehend and get *knowledge* of God; For he that addresseth to him, *q must first believe that he is*, and that he is a rewarder of them that seek him. God is not pleas'd with the sacrifice of fools; The best ser-

<sup>n</sup> *Psal.* 31. 16. ° *Isa.* 28. 16. <sup>p</sup> *Rom.* 10. 11. <sup>q</sup> *Heb.* 11. 6.

service we can perform, if it be not enliven'd with faith, is at the best but a carcase of duty, and like that cheat Plutarch mentions, of an oxes bones cover'd with the hide, and intended a sacrifice when the flesh and entrals were gone.

Nor will a naked faith serve turn, to make this oblation acceptable; unless it be cloth'd with good works. There must be *obedience*, as well as *knowledge*; a sincere heart as well as an orthodox head; nor is't less fit, that pure hands should be lifted up to God in prayer, then devout eyes: And therefore this Prayer is accompanied by both *Creed & Decalogue*; both of them having an influence upon it; since we cannot pray as we should, without having respect to both Faith & manners; seeing that *without Faith 'tis impossible to please God*, and *the desire of the wicked (as well as their way) shall perish*.

Prayer is sometimes term'd a sacrifice; now that can't be offer'd without

out fire: There must be then all the affections in a flame, For *the fervent Prayer of the righteous availeth much*, and *the Prayers of the Saints* are presented by Christ to his Father, mixt with the sweet odours of his intercession, in a censer. Zeal was that fiery chariot, wherein *Elias* rode to Heaven; who had that great command over heaven, while he was on earth, by his praying, that he could with this *key of David* either open or shut it at his pleasure.

Yet we must take heed of bringing strange fire, the *ignis fatuus* of a new Light, or the glimmering taper of an ignorant devotion, but fetch it from heaven; nor content our selves with a flash and fit of devotion; but keep it alive in our hearts, as the fire upon the altar, which was never to go out. There must be a *constancy* and a daily practice, such as *Daniel's* use was, who prayed three times a day with his face towards Jerusalem; and *David's*, who  
prais'd

prais'd God morning and at evening and at noon-day : And thus some expound that \* *Pray always* i.e. constantly, every day, without intermission, set aside some of your time for this duty ; alluding to the custom of the daily sacrifice.

Now there are several *sorts* of Prayer: As to the place; *publick* in the church, or *private*, in the family, in the closet. As to time; *ordinary*, for our ordinary affairs, *morning* and *evening*, before and after meals; and *extraordinary* upon extraordinary occasions, such as are designs, dangers, and deliverances, *fasts* and *feasts*, judgements and mercies; particular sins and graces, &c. And accordingly some have to very good purpose and great benefit of the vulgar, put forth *Manuals* of devotion, fitted for all the business and most occurrences of life. As to the manner; *mental* only, as *Hanna* pray'd in silence; or *oral*, utter'd by the voice, whence 'tis call'd *Oration*.

110. As to the person praying; either conceiv'd, & that either upon premeditation; or with sudden affection, and as they say *ex tempore*; (and this may, must be allowed any Christian in his privacy,) or *set*, either by publick appointment of the Church, or the civil Magistrate; (who being to order the matters of Religion, may well be styled in this meaning, <sup>2</sup> *the Minister of God, Diaconus Dei, & Liturgus Dei*, i. e. as the Greek word imports, *God's common-Prayer-maker*; it being the very word, whence *Liturgy* is deriv'd,) or by direction of Godly men for the use of them, who are unprovided with forms of their own. And lastly as to the subject, or the things prayed for; <sup>a</sup> the Apostle hath divided it into four kinds: *Petition* for good, *Deprecation* of evil, *Thanksgiving* for the good obtain'd, or evil remov'd, and *Intercession* in the behalf of others. All which sorts of prayer are either exemplified or included in this most  
abso-



absolute form , which our Saviour himself prescrib'd , which from him is called *The Lord's Prayer*.

There are not many things, which wear the stamp of this title, and those have a peculiar veneration due to them , as immediately appointed by Iesus himself ; *the Lord's Day* , the *Lord's Supper*, the *Lord's Prayer*: (The same word , out of which the name which we give God's House is made, <sup>b</sup> *Kirk* or *Church*.) Christ did not only make it, but appoint it too ; for when his disciples came to him with a desire that he would teach them to pray, as *John* had done his disciples ; He bade them use this form. St. *Matthew* indeed, *When you pray, say thus*: which yet doth signify not only in this manner, but in these very words. St. *Luke* more peremptorily delivers the institution, *when you pray say*: so that granting the adversary the advantage that he would catch at from St. *Matthew* ; yet he must acknowledge even from thence,

<sup>b</sup> Κυριακή. <sup>c</sup> *Luk*, II, 2,



thence, that this prayer is an exact copy, and plat-form, by which we are to frame and model all our prayers; and *St. Luke* will make out farther, that it is a form of prayer, to be constantly used by them, who would be taken for Christ's disciples. And no question but as it is the most ancient, and best prayer, which ever was in the Christian Church, so 'twas meant for constant use and rehearsal in the sacred offices of the Church. This assertion proves *Liturgy* as lawfull, as the prevention of blasphemy, schism, and non-sense make it convenient if not necessary: which the opposers of set forms perceiving and fearing least the spirit (as they term it) should be bound, if Christ's own form should pass free, make bold not only to disuse but to abuse it too, and cry it down; as if his words could offend God, whose very name doth so much prevail with him in prayer. Wherefore they would have *Luke* be understood

stood according to *Matthew's* expression : which (by their favour) is not to be granted them; for St. *Matthew's* way of speaking<sup>d</sup> is often taken in St. *Luke's* meaning, but on the contrary, 'twill be hard for them to find an instance of their arguing. Nor will the variation of a word in the middle of it, or the omission of a clause at the end of it, stand them in much stead, as we shall see anon. This excellent form and pattern then of prayer is both for matter, and form, and order so full and compleat and comprehensive; so well order'd, and fitly suited, and handsomely exprest; that, were the command for the use of it laid aside, it seems to commend it self to a Christian's daily practice, as a short yet full Liturgy.

This Prayer may be divided into three parts; the *Preface*, the *Prayer* it self, and the *Conclusion*. The *Preface* is a commendation of him, whom the prayer is addressed to; to wit, God, who is described, partly by a title,  
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which

<sup>d</sup> Thus saith the Lord, i. e. *Isaiah* 12 / 1. 1.

which shews his relation to us , and our interest in him, *Our Father*. partly by the place, wherein he dwels and shews forth his glory , *which art in Heaven*. The *body of the Prayer* it self contains in it a compleat sum and total of all holy desires, and a perfect breuiat of things pray'd for, both spiritual and temporal, and hath six or (as some would have it by parting the last into two) seaven *Petitions* : The three former whereof concern God's glory, the three later belong to us and our necessities, both unto this life and that which is to come. So that the glory of God, and the Salvation of man, which are the two pillars , upon which the frame of providence , and work of grace do stand; are mainly here consider'd , and run in each vein of this Prayer. The sense of all may be briefly reduced into these two short verses.

1. *Name*. 2. *Kingdom*. 3. *Will be done*.

4. *Bread*. 5. *Debtis*. 6. *Temptation*.

The *conclusion*, or indeed peroration, hath

hath in it a *Doxologie*, or excellent form of confession and praise, reflecting upon the three first petitions, and carrying along with it a reason of the whole prayer, thus: *Thy Kingdom come, For thine is the Kingdom; Thy will be done, For thine is the power; and Hallowed be thy Name, For thine is the glory.* That God's glory is in our prayers (as it ought to be in all our actings) the "and", the *first* and the *last*, the beginning from which all things came at first, and the end to which all things tend at last.

And the *Petitions* themselves have a mutual respect, and seem to look to one another after this manner: That we may hallow thy *name*, and praise thee in the Land of the living, preserve our life by supplying us with *food*; That thy *Kingdom* may come into us, and grace may rule in our hearts, blot out our past iniquities, and justify us by forgiving our *sins*; That we may perform a due obedience to thy *will*,

20 *We pray to all three Persons.*

remove every offence out of the way, and suffer us not to fall into sin, by giving us up to the power of temptation, or leaving us to ourselves. This in general.

To come to the Prayer itself, in the compellation, wherein we call God *Father*, we do not mean only the first person of the blessed Trinity, excluding the other two persons, the Son, and the Spirit, but take in all three: the word *Father* here being not appropriated to one person, as in relation to another, (to wit of the Father to the Son,) but applyed to God according to his essence, i. e. to all three Persons (for they all three are one and the self-same God) in opposition to us, who say the prayer. The Father, Son and Spirit being each of them, one as well as the other, a Father in respect of all created things, and particularly of men, it being usual with the Heathens to term their Jupiter, - - *Father of Angels and of men.*

FA

ε- Πατήρ ἀνδρῶν τε θεῶν τε, Hom.

FATHER. God is the great Father of the universe, the master of the world, *from whom and to whom are all things*. He made all things by the word of his power, and of his mere goodness preserves all things & wisely orders all events, and deals with the whole world no otherwise, than a Father doth with his child. He is not only in himself an infinite being, as his name *Jehovah* shews, including in it all the differences of time Past, Present, and Future; *'who was, and is, and is to come*. but the immens fountain of beings, whence every thing that is had its original; not that his very essence or substance was or could be communicated to any created thing, as man begets man (a Father the son) in his own likeness; then every thing would be God, which is the Ranters blasphemy to say. No; the nature of God is quite of another kind than that of the creatures, and altogether incommunicable; For how can we ima-

gine, that his infinite essence, could have streamed forth it self into such a various and particular existence, clothed it self with those accidents, and submitted it self to those lawes of change, which all created things lye under. 'Twas his almighty Word, which produced all things of nothing, light out of darkness, order out of confusion; that was the womb that afforded the fruitful seed, out of which all things grew: *g He spoke, and they were made*; and 'twas well observ'd by the Heathen Critick, *h* that *Moses* used expressions suitable to the Majesty of a God, when he writes, *God said, let there be light and there was light*. 'Tis true, he hath imprint-ed upon every creature some character of himself, that we may know by looking on the piece, by the Image and superscription, whose handy work it is. And in this sense we may say, every thing he has done is like him; as we would of an absolute artist,

*g* *Psalm*. 148. 5. *h* *Longin.* *libel* 14. 15.



tist, whose rare pieces will at first sight show what hand they came from.

Nor did he only make things, and then leave them to themselves, as some unnatural parents expose their children; But takes care of and provides for every thing, looks after them, wears them in his thoughts, in his eye, supplies their wants, opens his hand and fills them with his goodness, cherishes and maintains them. And having built this goodly frame of heaven and earth doth with his <sup>h</sup>everlasting *armes* (what vain story sayes of Atlas) support and uphold it, or rather as his Vice-gerents are pictur'd with a Globe in one hand and a Scepter in the other, grasps the whole world in his hand; and dandles it in his lap, as a tender hearted mother her playfom child. Can he that implanted so tender an affection in all mothers & dammes to their young ones, himself be without large bowels of compassion.

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full



full breasts of mercy, and a tender bosom of love? His goodness exceeds all comparison: *Though a mother should forget her child, yet (saith He) I will not forget my people.* Providence is that great dug, at which every creature hangs, and draws its comfort, by which all things are maintain'd, whence are issued forth daily allowances and constant provisions dealt out. For *he commands* <sup>k</sup> *blessing and deliverance.* <sup>m</sup> *Thou art my shepherd* (saith the Psalmist) *and I shall want nothing.* The Spirit of God (saith the sacred Historian;) *mov'd upon the face of the deep*, that Chaos and first matter, out of which the several kinds of creatures were afterwards to be particularly produced. A word <sup>a</sup> proper to birds that sit upon their eggs & brood them; He flutter'd and sat upon it, and kept it in a lively warmth, and quicken'd that rude lump, that he might out of that great confused ball, wherein the seeds of things lay jumbled,

<sup>i</sup> *Isa. 49. 25.* <sup>k</sup> *Pf. 133.* <sup>l</sup> *Pf. 44. 4.* <sup>m</sup> *Pf. 133. 24.* <sup>n</sup> *Ps. 133. 24.*

jumbled, (which therefore an ancient Philosopher call'd *Natures Egg*) hatch a well order'd world. And since God hath compar'd himself in <sup>one</sup> place to a broody eagle; & Christ in <sup>another</sup> himself to a hen; the one teaching her young ones to fly and shift for themselves by carrying them on her back; the other clucking her chickens, with great pains scraping up their subsistence, cherishing them under her wings, and with all her might protecting them from rapine; We may from these similitudes learn, what a dear love and careful fear God hath for all his, lest they come to hurt. God then may very well be styled a *Father* in this sense too, that he hath not only as a Father given being to all things, but as a Father of a family provides for al about him, furnishing them with convenient accommodations and seasonable supplies.

Nor is this all yet; but he orders all things, disposes chance, & overrules events

• *vid. Grat. de ver. Rel. p. Dist. 72. 11. 12. q. 1. 37.*

vents to his own ends, doing, *whatsoever he pleaseth both in heaven and earth*; even as Fathers order the affairs of their family, or as magistrates (who are the Fathers of their country) manage the civil state, making lawes and putting them in execution, rewarding the obedient & punishing the disobedient. Indeed all government is naturally bottom'd upon this relation, and grounded in a paternal authority; the Father at first exercising all power even to life and death over those of his own family: nor is a city or commonwealth any other then a more numerous family, subject to the same ruler and govern'd by the same laws. God then it is that gives order for every thing, by whom and when and how it should be done.<sup>f</sup> Not a sparrow falls to the ground without his leave. The whole series of second causes is but that *golden chain* the Poets fancied, whose uppermost link is fasten'd to love's chair. He is *the Lord of Hosts*; such

<sup>f</sup> *Psal.* 135. 6. *f* *Matth.* 10. 29.

such as are the stars in their courses, thunder, lightning, hail, snow, rain, wind and storm, fulfilling his word; nay, frogs and lice, when he hath service for them, will muster into armies and the locusts gather themselves into bands. He knows best what will make for our good, and his own glory, and by his wise contrivance carry's things in that nature, that they shall all work together for those ends. He is in the world as a King in his Kingdom: *Where his word is there is power, and who shall say to him what dost thou?* Angels are his attendants and menials, the other creatures his utensils; But men, though they are term'd vessels too in his great house, yet they are priviledg'd with a nearer relation to him; They are his children, for he is *our Father.*

OUR. This word denotes a propriety and closer interest, seeing he is not our Father alone in that general sense, in that *he made us & not we our selves;*

28 *God our Father by adopting us  
selves; as he is styled the Father of rain,  
and the Father of lights; nor for the  
greater likeness we have to him more  
than our fellow creatures, which is  
common to us with the Angels, who  
are therefore call'd the Sons of God;  
But by redemption also, having pur-  
chas'd us by the Blood of his Son, and  
made us a peculiar people to himself,  
and having begotten us anew by the  
word and spirit, and adopted us by  
grace, that we who are by nature  
children of wrath might be made the  
children of God; and to which of the  
Angels ever said he thus, my Son? Oh!  
what a condescension of love, that  
God should suffer himself to be styled  
our Father, who have corruption for  
our mother? that Christ should be-  
come our brother, whose sisters are  
the worms? For <sup>2</sup> if we be sons, then are  
we heirs, and if heirs then coheirs with  
Christ: Oh infinite love, and kindness  
unspeakable! how dearly obliging an  
expression? that our Saviour, who is  
the*

*v Job 38.28. u Lam. 1.17. w Job 38.7. x Rom. 8.17.*

the only Son of God begotten of his substance, should not permit, but command us to call God our Father too? *y my Father and your Father*, sayes he. Now as *Father* is a word of authority, and signifies love and care, bespeaking from us a reciprocal love, a filial reverence and obedience: so *Our* is a note of indearment, which should teach us charity, which indeed the whole prayer breaths in all the parts of it, *Give us, Forgive us, and Deliver us*, bringing in all mankind to partake the benefit of our prayers. And seeing it hath pleased God to own us for children, and Christ to make us partners of his relation to become brethren, it would very ill become the best of saints or greatest of men to disdain any of their fellow-brethren, be they never so miserable, never so wicked: Since, were there not a community of the same nature, the sense of humanity, the ties of reason and religion, and the laws of nations to bring

bring us to some kind of unity , and mutual affection; God's love to us is an invincible argument , why we should love one another.

WHICH ART. And there is none beside thee ; For <sup>2</sup> *whom have I in heaven but thee ? and there is none upon earth , that I desire in comparison of thee.* Indeed the original doth not so express it, making use of the article alone , and leaving the verb to be understood ; which as 'tis elliptical, so 'tis an emphatical kind of speaking ; <sup>1</sup> *He or The in Heaven* , which should note a superlative excellence above all others, to whom the title of Father can belong ; the Lord God , the King of glory, immortal , infinite, eternal, the greatest, the best ; in a word, the Heavenly Father. And this distinguishes him from the fathers of our flesh , our earthly parents , who are weak men dwelling in houses of clay, of a limited life & love, whose breath is in their nostrils , and when they re-  
turn



turn to the dust, all their thoughts perish: who cannot do for us as they would, and sometimes will not do us that little good they can; short-handed and narrow-hearted; who if they supply our outward and bodily wants, give us a handsome education; and provide us a fashionable way of life, they do as much as is expected, more then can be required; but cannot bestow grace on us, nor bless us with spiritual blessings in heavenly places. And yet to these parents we are required, (next to God) to pay our service and thanks to the utmost, and shew all possible honour: Nor did our Saviour (who <sup>b</sup> finds fault with the Pharisaical interpretation of that precept, and the sorry evasion of the *Corban*) mean to slacken that natural bond of affection and duty, which is betwixt parents and their children, when he bids us <sup>c</sup> *call no man Father upon earth*. But he speaks that comparatively to heighten our reverences  
and

<sup>b</sup> *Mat. 7. 10, 11.* <sup>c</sup> *Matth. 23. 9.*



& duties to our heavenly Father; that in comparison of him we should take no notice of our earthly relations, nor think them worthy of our least respect, as himself sayes elsewhere, *He that hateth not father and mother, &c.* that is, doth not infinitely less love them then he doth me, my wayes, and my concernments, he cannot be my disciple. Wherefore how great an awe ought we to bring along with us before such a glorious presence? what distance should we stand at? what reverence should we bear to his name, since he is in Heaven and we on earth? what obedience should we have for his word, with what humility should we come and fall down at his feet, & kneel before the Lord our Maker? How should every one with the prodigal cry out, *\* Father I have sinned against Heaven and before thee, and am no more worthy to be called thy son.*

IN HEAVEN. God is every where, omnipresent, fills all places, *Both lands and*

and tracts of sea, & heaven high. *Whither shall I flee from thy presence ? If I ascend up into Heaven, thou art there: if I make my bed in hell, behold thou art there.* But he is said in a peculiar manner to be in heaven; there he dwels in unapproachable light, there he displays his glory, and scatters his goodness out of his treasures, his sun and his rain, thunder and lightning, hail & storm fulfilling his word. There are the dreadful remarks of his presence, and the brightest appearances of his Majesty : which made the very heathens place their imaginary deities in heaven; that though they mistook in the object of their worship, yet they hit right in the place where they were to seek God; For *heaven is his dwelling place, but the earth hath he given to the children of men.* The word is *in the Heavens*, not in these lower regions of the sky, where the winds bluster, and the clouds thicken, where the sun and moon and stars observing

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their

their courses carry light about the world: But in the third heaven, in the *h Heaven of Heavens*, whence he is called *i Elion* the Highest. Poor short-sighted Pagans dazzled with the glories of these luminaries, which shine in the firmament, and are but the servants of nature, tapers which God has hung up in the vault and cover of the world, directed their devotions no farther, and so came short of the glory of God who dwelleth on high, far above the very light of nature, and the laws of change; whereas things here below are subject to continual vicissitudes, roll'd about with the wheel of chance, alwayes flowing or ebbing, the world it self being but *k a sea of glass*, there's a perpetuity of good, and a constant happiness, which knows neither change nor end. Besides it became the infinity of God, which cannot be bounded or coop'd up with any term of locality, to choose heaven for his mansion, whose vast  
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circumference and compass is of that wide extent, that in the Natural Philosopher's opinion the whole globe of earth is but as a point to it, and this clod in which men make such a quarter and bustle in pursuit of their interest is a sorry ant-hillock in respect of that stately arch, and spangled roof. nay the nations are as the Prophet hath it <sup>1</sup> *as the small dust of the balance, and a drop of a bucket.* Lastly the incorruptible God, thought fit to set his seat on high, far above the sphere of corruption, to which all sublunary things are liable, and advance himself to the greatest distance from earth, the grounds and dregs of nature, the bottom of the world, the sediment and mother of things. There he dwells in liquid and clear regions of glory and bliss, the invisible God, whose face no man can see and live, attended by millions of Angels and blessed Saints departed this life; yet is pleased to look down from on high

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on

on the children of men and have his ears open to their prayers when they call upon him.

Nor doth he only dwell in heaven, and (as with reverence I may say) keep house there with his courtiers and domesticks about him, but he sits there too, as a Iudge: *m The Lord hath prepared his Throne in the Heavens.* Heaven is his throne and earth is his foot stool. And let things run never so much at random here on earth, there is one in heaven to render to every one according to his works, whose wrath as 'tis unsufferable, so his power is irresistible, and his knowledge infallible. He has girt the whole round of nature, that there is no escaping him; the whole world is his close prisoner, and let wicked men use all their shifts; though the mountains should fall upon them, and the hills cover them, yet God's hand shall find out his enemies, and bring them to punishment. For He is there as a spy  
too,

too , upon us , he beholdeth us afar of and observes our carriage , and takes notice of all our doings , not an idle word escapes him , nor is there a thought in the heart which he knows not long before . His piercing eyes walk too and fro through the earth , and his ey-lids try the children of men . And this argument our Saviour uses where he perswades to secret good , <sup>n</sup> and (sayes he) *thy Father which seeth in secret shall reward thee openly.*

What care then should we have to our wayes , to our words , who are alwayes in sight , in hearing of our heavenly Father ? with what reverence should we approach to his throne ? in what awe should we stand of his power ? How should we be struck flat to the ground , like *Paul* at his conversion , amazed and astonished with the considerations of a heavenly Majesty ? How should our hearts be set on fire with heavenly flames , and the de-

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fire

fire of heavenly things? How should we slight and trample upon earth and all earthly concernments in comparison of Heaven, where our Father hath many mansions of glory, and at whose right hand are pleasures for evermore? How should our appetites be flatted to the relish of all sensual contents, when we think of those good things which the Father of mercies, and the God of all consolation hath laid up for us in heaven? What a mean esteem should we have for all the glittering vanities, the paltry preferments, deceivable riches, the gilded hopes, and pleasures (as false as base) of this lower world; when we think of the glories and the joyes above? How should these ravish our soules, and make them impatient, till they have a weighed anchor, and be with Christ? How highly should we prize our spiritual birth-right, and heavenly inheritance? How should we now indeavour to have our conver-



versation already in heaven ? How should we fear the displeasure of so great, so good a Father, more than hell ? How careful should we be of disparaging our high birth, and heavenly calling, by any indecency or foul miscarriage ? How should we strive to be like our Father which is in heaven, holy as he is holy, merciful as he is merciful, perfect as he is perfect ? that we may be known by our conversation to be the children of God, children of the highest, the children of light, to whom belongs the Kingdom of Heaven. For 'tis God's presence and favour makes heaven: Heaven would not be heaven unless he were there. Where ever grace is, there's heaven; for God dwells there, entertaining himself in an humble heart as much in the highest heavens. To make short, how should we admire him, worship him, fear him and love him, and joy in him with a holy ecstasy of affections, and heavenly



raptures of devotion, that have leave to use these words, *Our Father which art in Heaven*? This appellation with the other title of Father assures, and makes up our confidence compleat. For being *our Father* he will do us all the good he can, and being *in Heaven* he can do what he will; so that the goodness of a Father, and the power of heaven stand ingaged for us, as the two pillars of our hope; and two sureties; that all our petitions following will be granted and made good unto us.

Amongst which, as 'twas fit, those which belong to his own glory have the first place; and God having made all things for himself cannot be unmindfull of providing for that. But he loves to be ask'd to do even what he means of himself to do, that man's will may be brought into a compliance with God's, and the execution of decrees become the return of prayers. Thus he delights to oblige  
where

where he can force, and that which he hath with an unchangeable purpose from all eternity resolv'd with himself, makes it the product of his creatures will; as if he had more kindness for the desires of men then for his own resolv's, and would not perform his own eternal decrees, unless man first consent, and make it his request. And indeed it is man's concernment that is driven throughout the prayer; for 'tis not for God's sake that we pray, but for our own: What advantage gets God by our prayers, unless giving be getting? His name is holy, his Kingdom is everlasting, and his will irresistible, whether we pray or no. But we pray that all this may be order'd for our good, and we are as much concern'd in this as in our daily bread; God so ordering all the administrations of his providence and grace, that his glory and man's salvation go hand in hand; and that all things may work together as for his glory,

glory, so for our good, the good of those that love and fear his name.

## HALLOWED BE THY NAME.

The *name* is the first thing we enquire after about any thing we desire to know; as *Moses*, when he talked with God at his first appearance to him, told him the Israelites would ask him, who sent him, and <sup>p</sup> what was his name. There hath alwayes been taken great care for the imposition of names, that they might be suitable and proper to the nature of things. For things are distinguished and known from one another by their names. Wherefore God himself named the greater pieces of his work, which being of vast unruly bulk, were to be under his own immediate government, as Heaven and Earth and the Sea; and 'tis said <sup>q</sup> *he calls the stars all by their names, &c.* But those creatures which he meant to put under mans feet,

fect, he brought to him to name.

The like care hath been constantly taken by parents and others in providing fit names for their children, that families and persons may be sufficiently distinguished; for which purpose the day, on which the child was circumcised, amongst the Jews, which was the eighth day from his birth, and about the same time amongst the heathens, but amongst us Christians at the baptisme, this solemnity of naming the child is perform'd; a thing of such concernment, that it hath been delivered sometimes by the message of Angels, other while by miracle. And that was a signal token in the<sup>r</sup> prophetic, wherein he calls his anointed *Cyrus* by name four hundred years before he was in being. 'Tis a nice consideration, but there may be something in it, and of more then ordinary consequence, that God should take such care about names, that he should think fit to give and change

change them either in favour or displeasure; as in the instance of *Abraham, Coniah, Peter, &c.* and that he is said to write the *names* of his elect in the book of life, and to give them a *new name*; and to blot out the *names* of the wicked, and to threaten that their *names*, i. e. their memory shall perish. Let them take heed that forbear to Christen their children, and give them names, least they design their childrens ruin; God finding no names they have in the church-roll, to copy into his book. *Is not he rightly named Jacob; saith Esau, for he hath supplanted me this twice? And Nabal was as very a churl as his name gave him for; and very many scripture-names are thus significant. And Melchizedek (whose true name if 'twere Shem, was Name according to the signification of the Hebrew word) denotes, as the Apostle explains it, the character of the person, King of righteousness, who was also King of Salem,*

f Gen. 27. 36. & Heb. 7. 2.

*Salem*, that is, *King of peace*. God out of a familiar love to mankind is pleased to dress himself as 'twere, and set forth his nature by those wayes which are usual amongst men, and therefore hath *made himself a name*.

Now the name of God is any thing, by which God hath made himself known, and hath in the Scripture-language several acceptions; For sometimes the name is taken for the person himself whose name it is, as in reckoning<sup>a</sup> so many names. And so we say of God, *to call upon the name of the Lord*, i. e. to call upon the Lord: and to give thanks unto the name of the Lord, &c. <sup>x</sup> *Not unto us, but to thy name give the glory*, i. e. to thy self; for so the opposition stands not to us, but to thy self. Sometimes it is taken for fame and renown and glory, which accompanies a good name and makes it like good oyntment; the Giants of old were *men of name*, to wit, famous renowned men much talked of:

<sup>z</sup> *Christ's*

*Christ's name* after he had wrought some miracles was *spread abroad throughout the country*, i. e. he grew famous. *We will make mention of thy name* (saith the Psalmist often, ) and *will speak well of thy name*, and *sing praises to thy name*, i. e. set forth thy praise in verse, and contribute the skill of my tongue and harp, (which are my glory) in the celebration of thy glory. Then 'tis taken for those abilities & virtues, which commend a man to fame, and raise an admiration and esteem of him; as power, wisdom, goodness, mercy, &c. And such are the glorious attributes of God, the excellencies and perfections of his nature; as *How excellent is thy name in all the earth*, sayes David, when he meditates upon the works of creation, wherein those attributes of his doe most conspicuously shine forth, to the amazement of any serious beholder. And lastly it comprehends all the effects & achievements of  
of



of the divine attributes, whether produced by common providence in the world; such as are, his works, daily accidents, extraordinary events; or by special grace, such as are, his word and ordinances, the Sacraments, the Gospell, his Ministers, his Sabbaths, his Temple, his inheritance, persons, places, times and things dedicated to his service; and whatsoever wears upon it a stamp of holiness to the Lord. Thus, *c in thy name will we tread down our enemies*, i. e. by thy assistance and help, and by the conduct of thy providence so ordering it, defeating the counsels, and breaking the strength of our adversaries. *d In thy name we have prophesied and cast out devils, &c.* by virtue of thy commission, by thy command and appointment, and the warrant of thy word; *e Baptizing them in the name of the Father, &c.* to wit, into the profession of the Gospell, into the worship and service of God, faith in his promises, and obedience  
to



to his commands. Nor is the principal and usual signification to be laid aside, God having many such names given him in Scripture; both proper, as *Jehovah*, *Jah*, *Elohim*, *Adonai*, *Shaddai*; and appellative, even a full Alphabet of names as the Syric Grammarians reckon them. And so too, <sup>f</sup> *Holy and reverend is his name*. Our petitions here begin in God's name, a form so well liked, that it came to be taken up even up even in the civil affairs of life, wills, contracts, &c. and made use of at last as a stale to countenance the worst designs of cheat, prostituted to base self-ends, even to the infamy of a Proverb. And surely if we facing our prayers with it, make it only a vizar to our own corrupt desires, we doe it a fowl reproach, and profane it, when we pray it may be sanctified.

*To Sanctify* hath also a doubtful meaning according to the thing it is applyed to. The Philosopher has in a  
moral

moral respect rank'd things into three forms; For there are some things absolutely and in their own nature good; others as naturally *bad*; and a third sort of *indifferent* things, which in their own nature are neither good nor bad, but according as they are used. His distinction may find room here and accordingly admit of a threefold Sanctification; That which is in itself holy is sanctified, when 'tis acknowledged and reverenc'd as holy; And thus<sup>B</sup> we are bid to *Sanctify the Lord of Hosts himself, the holy One.* That which is by nature evill and corrupt is sanctified by being made holy, and having that nature renewed according to righteousness; And thus<sup>h</sup> *God sanctifies us* by his spirit, creating us to good works in Christ Iesus; and he bids us also; *Sanctify our selves* by a diligent attendance on the holy ordinances and holiness of life and conversation. That which is of a middle and indifferent nature, is sanctified

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when

when we set it apart from common service and apply it to holy uses. So our meat is *sanctified by the word and Prayer*, so the Priest with his vests, the Temple with it's utensils, the Sabbath, &c. become sacred and inviolable; And who offers a violence to any thing that thus belongs to God's *peculium* is profane and sacrilegious.

Our request then in this petition is, That all things may be done to the glory of God, that he would order his own counsels, and all the dispensations of his providence and his grace to the utmost advantages of his own praise; that he would sanctify us that we might sanctify him in our hearts; that we may fear before him, that is dreadfull in holiness; that we may entertain reverent thoughts of him, admire him in his infinite perfections, be astonished at his unsearchable glory, study his praises, meditate on his goodness, delight our selves in him, and speak well of his name, and set forth

forth his noble acts; that we may take notice of him in his out-goings, observe his providences, mark his particular supplies and restraints, regard his mercies with thankfulness, and mend under his judgements; that we may wait on him in his sanctuary in the use of his ordinances, go to his house in his fear, praise his name<sup>1</sup> in the assembly *among those that keep holy dayes*, attend to his word, keep his Sabbaths, honour his Ministers, and give due respect to every thing that belongs to him; and that we use not any of his names or titles, but upon weighty occasions, and with great reverence. And lastly that our whole life be so holy and blameless, that we may not give occasion for God's name or his wayes to be evill spoken of, but rather that *in our light may so shine before men, that they seeing our good works may glorify our Father, which is in Heaven.* And this being done will promote & set forward the

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<sup>1</sup> *Psal.* 42. 4. *in Matt.* 5. 16.

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<sup>1</sup> *Psalm*. 42. 4. *m* *Matt*. 5. 16.

interests of his Kingdom, and so speed the second petition too.

### THY KINGDOM COME.

God is *the Lord of Lords*, and *the King of Kings*, the great Sovereign of the world, who does whatsoever he pleases, and none saith unto him what dost thou? *who hath resisted his will*, or *given him counsel*? For that the word signifies also in the <sup>9</sup> Chaldee dialect, those two things being necessary to compleat a Monarch's right, and make him absolute, to doe what he doth by a clear and full authority and power of his own, and by his own counsel and pleasure to act and determine that power. He is the great *Basis* and support of all societies and governments in the world; For *the powers that are, are ordain'd of God*; *By me King's reign*, and for him too, being his Vice-gerents, and sword-

n Rev. 17. 14. o Rom. 9. 19. p Isa 40. 13. q מלך regnavit,  
Ch. consal. vir. i Rom. 13. 1. s Prov. 8. 15. t Rom. 13. 4. 5.



sword-bearers, to be a terror to evildoers and a praise to the good. And as he hath crown'd all mankind with honour and dignity, giving them dominion over their fellow-creatures; so he hath put that Majesty upon rulers, whom he hath appointed to govern their fellow-men (who else without lawes and order would be little better then beasts,) that they may be looked upon, and observ'd with that reverence, as if they were earthly Gods. *v I have said ye are Gods, but ye shall dy like men.* They are God's anointed ones, and honour'd of him, accountable only to him, required therefore to do their homage, and *u kiss the Son lest he be angry.* And as they must like all other men dy, so they must also appear before the judgement-seat of God. *v Kings to their subjects dreadful stand-  
O're Kings themselv's is Gods com-  
mand.* D 3 He

v Psal. 82. 6. 7. u Psal. 11 12.

Regum timendorum in proprios greges,

Reges in ipsos imperium est Iovis. Hor. Od. 1. 3.



He hath all the royalties that belong to an Imperial Crown, a righteous Scepter, righteous lawes, loyal subjects, glorious priviledges, blessed rewards for the obedient, and great punishments for the disobedient. Not ought Kings of the earth to be impatient at mutinous and rebellious spirits, when God himself wants not those who *rise up against him*; and which may set them a copy of princely clemency to write their acts of grace after, *gives gifts to the rebellious*, leaving some of them as monuments of his mercy, though too others he make trophies of his justice.

I might note that sure *King ship* is the best form and model of government, since God himself rules under that title; that the Regicide is a kind of Deicide; and when subjects dare mate their soverain, and contrive a Commonwealth to juggle out the Kingdom, they do but challenge divine vengeance for that, which perhaps  
their

their injur'd princes forces cannot  
chastise, and call upon themselves  
Lucifer's fate, who <sup>a</sup> *left his first estate*  
by clambering higher, whose pride  
prefer'd him to the principality in  
Hell, where he gnashes his teeth, and  
curses God; who questionless hath  
been that Angel of light, that hath  
cloak'd sedition with the name of  
Godliness, and taught the late teachers  
to <sup>a</sup> *despise dominion, and speak evil of*  
*dignities*, and blaspheme the name of  
Kings. And all nature hath by instinct  
followed divine example, gathering  
it self as much as may be into oneness;  
making every sort of creature almost  
submit to monarchical rule; and  
preaching as it were the Apostle's les-  
son, <sup>b</sup> *Be not many masters*. But the sad  
experience of these nations in the  
time of tyranny, and the wonderfull  
providence of God in the restitu-  
tion, hath sufficiently convinc'd all  
honest English of this truth, that  
*That government is best, which is*

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*likest*

likest God's ; to wit a Monarchy, a Kingdom. Now God hath a twofold Kingdom, one universal at large, all the world over, the other particular and special ; his Church ; For he is *c King of the nations* and *d King of the Saints.* or we may say, a threefold Kingdom in respect of the different administration of this later, according to the different condition of the church militant here on earth, or triumphant in heaven, to wit, a temporal, spiritual, and eternal Kingdom; or the Kingdom of his *power*, the Kingdom of *grace*, and the Kingdom of *glory*. By his *power*, he governs the whole fabric of the world, disposes of all things, appoints seasons, sets bounds to human power, over-rules their purposes, stills the raging of the Sea, and the madness of the people, raises up, casts down, kills and makes alive, strikes the earth with his thunder, and darts forth his lightnings; the winds obey him, & blow only where he

he lifts. *e* All things are his servants, and *f* he doth what he pleaseth both in heaven and in earth. By his grace he governs his Church, sets up his throne in the hearts of his people, appoints officers, gathers the elect, and rules them by his word and Spirit, conquers sin and death, kills our corruptions, subdues our lusts, and treads Satan under our feet, and breaks the powers of hell, that the gates thereof shall not prevail against the church, guides the faithfull ones in his wayes, tryes their patience, exercises their faith, reaches them his lawes, that they may observe his statutes and ordinances, defends the Saints, and is *g* a sun and shield to direct and protect them, that neither the Devil nor wicked men can doe them any hurt; rewards those that doe or suffer any thing for his sake, punishes offenders, and persues the impenitent, and such as obstinately stand out his calls and tenders of grace, and go on presumptuously in their evill way,

way, with the fury of his indignation, afflicting them with bodily plagues, temporal calamities, and spiritual judgements, as blindness of mind, hardness of heart, &c. giving them up to their own shamefull lusts, and a reprobate mind, & into the power of the divel, and either passing final sentence upon them in this life, or reserving them till the great Assises of the last judgement. In the Kingdom of glory (as he himself is call'd <sup>h</sup> *the King of glory*,) he sits on his Throne incompass'd with millions of Angels, and blessed Saints, who fall down before him, and sing praises <sup>i</sup> *to him that sits upon the Throne, and to the Lamb*. This is to have it's beginning when the other two end, not to be compleated till the last day, when the Angels gather the elect from the four corners of the earth, whom God shall reward with everlasting bliss; when he shall send the ungodly to Hell, <sup>k</sup> *where the worm never dyeib, and the fire never goes*

<sup>h</sup> *Psal.* 14. 10. <sup>i</sup> *Rev.* 4. 10, 11. <sup>k</sup> *Mat.* 9. 44.

goes out. Then those who were sufferers shall be conquerers, and wear a never-fading crown. <sup>1</sup> *I have fought a good fight* (saith St. Paul) *and henceforth there is laid up for me a crown of righteousness.* All the Saints then shall be Kings, there shall be the glorious orders of pure Virgins that defiled not themselves, of blessed Confessors that were not ashamed of their profession, of holy Martyrs who lov'd not their soules to death, of Prophets the Harbingers of Christ, and Apostles the heralds of the Gospell, and all the quire of Heaven singing Halleluias. This is that Kingdom of Christ which he said was *not of this world*, for which he despised the shame, & with which his servants that have a taste of the heavenly gift, and are afforded the earnest of their meditations, (a sight of the heavenly Canaan, and glorified transfiguration; as from Pisgah, and on mount Tabor) are so ravished, and deeply affected, that they

they must needs cry, *come Lord  
Jesus come quickly; Thy Kingdom  
come.*

COME. i. e. appear and shew it  
self, may its interest be promoted, may  
it get ground and inlarge it self, may it  
be seen that *the Lord is King*, let the  
people be never so unquiet, may it come  
into our hearts and rule there, and  
beat down every proud imagination,  
that lifts it self up against God; may  
Christ hasten his coming & illustrious  
presence, which the Jews Liturgy is full  
of even to this day; the coming of  
Messias. Now there is a twofold ad-  
vent or coming of Christ mentioned  
in Scripture; The one was when he  
came in the flesh, in the form of a ser-  
vant to die for us, that he might reign  
*upon the tree* as some readings have it  
in the Psalms: The other will be,  
when he shall come in the clouds  
with power and glory, attended with  
Angels to judge the world, at that  
great and dreadful day, when the  
trumpet



trumpet shall summon all to appear before the tribunal. And when that's done he shall deliver up the Kingdom to his Father ; and the time of this his coming and the end of the world, he hath left here to be the subject of our prayers, and not of our inquiries, to exercise devotion not curiosity: the uncertainty of the time being an argument to quicken our diligence in preparing for it, that we may watch and pray; he having told us afore-hand, that he will steal upon us , <sup>p</sup> as a thief in the night. But what need we trouble our selves about the age of the world , when our own time is so uncertain, that we cannot call the next hour our own , and know not how soon the arrest of death may hurry us away to judgement? He that dies now in the Lord <sup>q</sup> rests from his labour, & his good works follow him ; and if we cannot properly say that the Kingdom of God is come to him , we may safely say he is gone to it. At the end  
of



of the world then is Christ's great coming, and the general judgement: but at every single death there is a particular doom past, when the soul immediately after it's delivery out of the body is dispatched either into the regions of life, or lodged in the chambers of death; so that in this sense Christ may be said to come too. And there is a gracious visit, when he comes, and <sup>knocks</sup> at the heart, and calls to his beloved by his word; When he comes into us, to a feast and banquet of love furnished with the consolations of the spirit.

The sum of this request is, that God would declare his power even to the heathen that know not his name, and make discoveries of his Majesty by his outward administrations, not leaving himself without witness, but convince profane spirits that there is a God that rules in the world; that he would manage the affairs of the world for his peoples good, and for the advancement

ment of the Kingdom of his Son; that he would bless the civill societies of men ; that he would fill Sovereigns with wisdom to go in and out before the people, and people with loyalty to their rulers , and with love to one another ; That he would establish the state , wherein we live , in peace and order , preserving us on one hand from the tyranny and oppression of superiours , and on the other hand from rebellion and conspiracy of inferiours; That he would save the King, whom he hath set (under himself) our supream Head and Governor , from all treasons and treacherous designs; that he would subdue the people under him , cloath his enemies with shame, and upon himself let his crown flourish; that he would give the King his judgements , and make our Magistrates men of courage , fearing God and hating covetousness ; That he would preserve us from all dreadfull calamities, the plague , pestilence and  
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famine; from wars, fires, inundations, from murder and sudden death; That he would take a special care of his Church and his chosen ones; that he would send labourers into his vineyard; that he would endue his Ministers with righteousness; that he would illuminate all Bishops and Pastours with true knowledge and understanding of his word, that both by their preaching and living, they may set it forth and shew it accordingly. That he would enlarge the tents of Japhet, remember his ancient people the Jewes, gather in the remnant of the gentiles, send forth his Gospell into the dark corners of the earth, and publish the glad tidings of salvation unto all mankind; that he would fill up the number of his elect, and hasten the glorious appearance of Christ; That he would confound the devices of all that have evill will to Zion, and turn the hearts of hereticks, schismatics, and bloody tyrants; That he would

would assist those that suffer for the testimony of a good conscience with strength from above, and send them the comforter; That he would destroy the man of sin, with the breath of his mouth; That he would garri- son our hearts with his grace; that he would teach us his laws, that we may walk in his statutes, and keep his com- mands; That he would mortify the desires and lusts of the flesh, subdue us to himself, and make us a willing people in the day of his power; That he would open our hearts for the re- ceiving of his word, and rule in them by his spirit; That his Kingdom may first enter into us, that we may enter into it. Lastly that we may have our feet shod with the preparation of the Gospel, & live in a constant expecta- tion of our great change, that when our Lord comes he may find us doing *his will on earth as it is in Heaven*: And blessed is he, whom his Lord when he comes shall find so doing.

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T H Y

**THY WILL BE DONE.**

The nature of God is not made up of a body and soul, nor hath he bodily parts, as eyes, hands, feet, &c. or faculties of mind, as understanding, memory, affections; and 'tis no less improper to say of God, that he knows or wills any thing, as that he walks, sees, &c. which are metaphorical expressions taken from men, God being pleased in holy writ to condescend to our capacity, and speak of himself after the manner of men: God is all understanding, all will; nor is there any thing in God which is not infinite, i. e. himself. His will then is not a thing really distinct from his understanding or indeed from his essence, neither is it a blind power as it is in us, that needs the guidance of reason and the light of another faculty to be convey'd into it, to represent the object, and advise it to choose the good, and eschew the

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*The Will of God two fold.* 67

the evil; but is of it self most free, most wise, most good. It self is a law and rule to it self, determines it self, and is the measure and standard of all goodness, righteousness and holiness. *v The Lord is righteous in all his wayes and holy in all his works; And his precepts are more to be desired then gold, yea then fine gold, sweeter then hony & the hony-comb.*

Now there is a twofold will of God; that of his decrees, and that of his commands. Nor do these two cross and oppose the one the other, as if God decreed one thing should be, and commanded the contrary: but they keep a sweet harmony and mutuall correspondence. God's word and his providence may seem sometimes to clash and juttle one another, yet they do keep the same road of righteousness, nor does God ever contradict himself, or speak one thing and mean another. *" Let God be true and every man a liar "* that makes such in-

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68 *God's Will and Word agree.*

terpretations of the will of God, as that his good pleasure or everlasting purposes should thwart the manifestations of his will, which he hath made in his word. For instance; God saith that *he would not the death of a sinner, but rather that he should repent and live*; And his Apostle saith that *he would have all men be saved, and come to the knowledge of the truth*. He then that shall teach that God hath absolutely predestin'd any sinner to damnation, and by irreversible decrees concluded him under an impossibility of repentance, layes an imputation upon God's veracity, and makes him if not a lyar, yet (which is the worse of the two) a dissembler, to say he desires their life, when he hath by an irrevocable decree prejudg'd them to unavoidable death, and with all arguments of love to invite them to come to heaven, when he hath long before they were born shut the gates against them.

By



By his decrees he hath from the beginning set down with himself what shall be in time, foresees and orders all events to his own end ; inso-much that one tittle of his word shall not pass away ; till he have accomplish'd his full will, and brought about his own purposes. Poor weak men want strength and policy to perfect designs, and many times we are cut of in the mid-way by an untimely death ; But God's counsels are laid deep, and he is of an infinite power, and lives to do what he doth to the uttermost. Nor yet does he act so absolutely as to take from second causes their freedom of acting or impose a necessity upon man's will to force it this way or that. Far be it from any sober heart to think, that God can in any sense be the authour of sin: Should this doctrine obtain in any man's mind, that all his actions are from all eternity predetermin'd by God, so that he must needs do what

he doth , and cannot possibly do otherwise ; I should desire that it may onely be consider'd , what direfull consequences will naturally insue from such a persuasion , when 'tis in good earnest own'd and liv'd after, and whether all the villany and mischief in the world will not find hence a ready justification: Not to say how vain and useless all reason , counsels, debates , exhortations and reproofs, all that by which we are men or Christians , the use of ministry and ordinances , and all the arguments for a virtuous and a godly life, would prove with one that were obstinately posselt with this opinion, and were resolv'd to live according to it. But 'tis safer for us to consult God's precepts , then tamper overboldly with his decrees ; and to study his will in his commands, with humility adoring the wisdom and righteousness of his unsearchable counsels. These he hath reserv'd to himself; and locked up from us , as  
the

the *Arcana imperii* : The other he hath plainly made known unto us, and proclaim'd them in his word, and we hear the sound of them in our eares ; O that they might also sink into our hearts to doe them ! By these we shall at last be tryed, when every one shall receive according to his works : nor will the decrees of God prejudice that soul which hath duly observ'd his commands, or secure those who wilfully break them. Scripture is the plain rule which we are to walk by; the book of decrees is that sealed book, which none but the Lamb is worthy to open. We ought to study our duty more then destiny. *2 Thou shalt love the Lord with all thy heart, and thy neighbour as thy self*, are flat commands that require absolute obedience: But the promises and threatnings of God are under condition, and God will make righteous judgement and be found no respecter of persons, when *a Not every*

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*2 Matt. 22. 37, 39. a Matt 7. 29.*

one that saith Lord, Lord, shall enter in-  
to the Kingdom of Heaven; but he that  
doth the Will of our Father which is in  
Heaven.

**BE DONE.** God's decrees are  
done upon us; his commands are to  
be done by us: those require our sub-  
mission, these our performance. And  
indeed our whole duty is made up of  
a passive and active obedience, where-  
by we willingly bear what evils God  
is pleased to send, and as readily doe  
what good he bids us. But why doe  
we pray that God's will may be done,  
since his decrees will come to pass  
though we pray not, and his com-  
mands 'tis our part to perform? The  
reason is for the first to shew our  
compliance with God's will; for the  
second to desire God's assistance,  
since without the aids of his grace we  
are not able to doe any thing as we  
ought.

ON

**ON EARTH AS IT IS IN  
HEAVEN.**

That men here below may as willingly submit to his good pleasure, and pay as chearfull and constant obedience to his commands, as the Saints and Angels above doe, who alwayes stand in his presence in a readines to serve him, who never quarrel at any of his appointments, or grudge at any pains they put themselves to, praising him continually, falling down before him, and ascribing power, and dominion, and glory to him that sitteth on the throne, and to the Lamb: All the businels they have to doe there, and to spend their time at, is the singing of Hallelujahs, and delighting themselves in seeing the face of God, and meditating on his goodness; They have no other imployment but the contemplation, and enjoyment of the chiefest good, and count it their happiness.

one that saith Lord, Lord, shall enter in-  
to the Kingdom of Heaven; but he that  
doth the will of our Father which is in  
Heaven.

**BE DONE.** God's decrees are  
done upon us; his commands are to  
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indeed our whole duty is made up of  
a passive and active obedience, where-  
by we willingly bear what evils God  
is pleased to send, and as readily doe  
what good he bids us. But why doe  
we pray that God's will may be done,  
since his decrees will come to pass  
though we pray not, and his com-  
mands 'tis our part to perform? The  
reason is for the first to shew our  
compliance with God's will; for the  
second to desire God's assistance,  
since without the aids of his grace we  
are not able to doe any thing as we  
ought.

ON

**ON EARTH AS IT IS IN  
HEAVEN.**

That men here below may as willingly submit to his good pleasure, and pay as chearfull and constant obedience to his commands, as the Saints and Angels above doe, who alwayes stand in his presence in a readines to serve him, who never quarrel at any of his appointments, or grudge at any pains they put themselves to, praising him continually, falling down before him, and ascribing power, and dominion, and glory to him that sitteth on the throne, and to the Lamb: All the business they have to doe there, and to spend their time at, is the singing of Hallelujahs, and delighting themselves in seeing the face of God, and meditating on his goodness; They have no other imployment but the contemplation, and enjoyment of the chiefest good, and count it their happiness.



pineness to be taken up alwayes with these thoughts. oh ! what a heavenly life should we lead here on earth , if we could but thus throw all our desires at God's feet ; contenting our selves with his disposals , not trouble our selves with the cares of this life ; but count it our meat and drink to do his will, to obey him, and trust in him though he should kill us , to doe and suffer any thing for his sake, and think it our honour that we are thought worthy; to breath after heaven , mind heavenly things , and whilst we are in this valley of the shadow of death prepare our selves for eternity, by doing that here in this life , which will be the whole imployment of the next.

To gather up the sum of the whole petition , 'tis this ; That God would give us patient and chearful spirits so far , that we may resign up our selves and our interests wholly into his hand , and submit to his good pleasure,

sure ; possess our souls with patience, and count that condition best, which God out of his infinite wisdom and tender care thinks fittest for us ; as being well assured, that he doth all for the best, that he loves us better then we ourselves do ; That we should thankfully acknowledge his goodness in his preservations of us, and provisions for us ; And if at any time he chastise us with wants and distresses, and exercise us with afflictions, to entertain them as messages of his love, and tokens of his kindness , not to murmur or repine under the cross, & think we are hardly dealt with ; but to account it great joy , and take up the yoke , and bear the burden quietly, and cast it upon the Lord who will bring it to pass ; That we may not boldly pry into his decrees , nor presume upon a rash confidence , or despair in distrust of his love ; but adhere to the plain rule of his word , and busy our selves in doing his will ; That we  
would

would tread carefully in the path of duty and mind the business of our general and particular calling, and trust God with the success in the use of all lawfull means ; That we may not be discontented , peevish and froward, when our humours and interests are cross'd , and when his providence answers not our desires ; but bless God, when he takes away as well as when he gives, and give him the glory whatever befalls us : That we may resign all to his blessed will , and rest fully satisfied with his determinations , that in all cases we may say with our Saviour, *b* *Not my will but thine be done* ; That he would write his laws in our hearts, and teach us his statutes, and acquaint us with his will , that we may doe it ; That he would assist us with his grace, and strength from above for the performance of his commandments ; That he would mortifie our lusts and the corrupt desires of the flesh : that we may not set up them in opposition

to

to his Holy will, but bring every proud imagination in obedience to him; That we may be so acted by his spirit, that we may be quickend in every good way and work, and be carried on from strength to strength till we come to perfection; That we may have a holy emulation for the blessed spirits above, and endeavour to imitate them in yielding an obedience without delay, without murmuring, and without weariness; That we may endeavour to the utmost to find out what that good, that acceptable and perfect will of God is, and to perform it, and never think we can doe too much for him, or suffer too much for his sake; That we would lay aside all worldly cares, and <sup>d</sup> serve God without fear in holiness and righteousness before him all the dayes of our life, and fit our selves for the business of eternity, by having our conversation in heaven, whilst we are here on earth.

Thus

Thus the three Petitions do immediately concern God, and may also have particular reference to the three Persons of the Trinity; That the *name* of the Father who is God blessed for ever may be exalted and glorified; That the *Kingdom* of his Son and his glorious presence may be hastned; That the spirit would frame our hearts to the obedience of his *will*. And to the three offices of Christ; By whose *name* as he is our Priest we are saved, whose name is above every name holy and excellent; who as *King* rules in our hearts, and will come in triumphant manner at the last day to own his faithfull subjects and be avenged of his enemies; And who lastly as Prophet hath declared unto us the *will* of the Father, and came to do his will on earth as it is in Heaven, with an exact unsinning obedience.

Nor is the word *Thy* idle, but hath a great significance, commending to us that great Gospel-duty of self-denial,

denial, which is indeed the essential character of a right Christian, who can be content to part with all, so God may have his due. For so the opposition is to be understood; *Thy name* not our honour; *Thy Kingdom* not our interest; *Thy will* not our humour. And thus the three petitions seem to be levell'd at the world's Trinity, Honour, Riches and Pleasure. We ought not to study our own honour, but to doe all for the glory of God; we must not strive for deceivable riches, but set the Crown upon Christ's head; We should not follow our own pleasure and pursue our own satisfactions and contents, but submit to God's will. It is no wonder that this holy form of Prayer was so displeasing to the ambitious and factious spirits of these latter times, a generation of self-seekers, who meant to advance their own names, and get the power of the Kingdom into their own hand, and pretended a divine authority for their  
own

own will, as if they would have prayed rather, Our will be done in heaven as it is on earth : nor did they stick to say as much, when they father'd all their mischiefs on providence, and from their successes concluded God's approbation of their wickedness.

These last words, *On earth as it is in Heaven*, may seem to look back upon the three precedent Petitions, after this manner;

<i>Hallowed be thy Name,</i>	} <i>On earth, as in</i> <i>Heaven.</i>
<i>Thy Kingdom come,</i>	
<i>Thy will be done,</i>	

May we men on earth praise and glorify thy name, adore thy power and Majesty, perform thy commands, and submit to thy holy will, even as the Angels those ministring spirits and the blessed Saints doe in Heaven, saying, *Holy, Holy, Holy, Lord God of Sabaoth.*

Now



Now follow the Petitions which concern us and our necessities, which are either temporal supplies of food, and a comfortable subsistence, and a dayly provision, and sustenance; or spiritual wants, such as are the *Pardon* of our sins, and *justification* by the blood of the Son of God, which was shed for the remission of sins; and the *strength* of assisting grace, whereby we may resist and overcome temptation, & *sanctification* wrought by the Spirit of God, dwelling in us, and cleansing our hearts by faith. So that these three also may have respect to the three persons, seeing that they seem particularly directed to the *Father* for maintenance; to the *Son*, for pardon; to the *Spirit* for grace.

BREAD. What more natural for children to ask, or for a father to give? Bread is the staff of life, the stay and support of nature, the chief nourishment, and that which alone will keep

nature in repair ; and the body in health ; but is usually taken by a *Synecdoche* for all manner of food whatsoever , even for ~~the~~ flesh , meat and drink, whence to eat bread with one was a common form of speech, meant for sitting down at table , dining or supping, and being entertain'd and indeed feasted with varieties. And yet more largely sometimes, (as here it is) for all the provisions and accommodations of life, not only food but raiment, habitation, health, strength, money , friends, estate, preferment , vigour of mind, soundness of body, success in our undertakings , a blessing upon our labours , comfort from our relations, with all other temporal concerns; as seasonable weather, the early and the later rain, fruitfull fields, plenty, peace , deliverance from dangers , long life and a good old age; with all those good things of mind, of body , and of fortune (as we call them)

f. Arab. לחם *cavo* ; and so the Hebrew word Zeph. i. 17.  
g לחם q. לחם *ad vitam*.

them) which may be the objects of a right order'd natural desire ; and all those additional advantages , which the custome of countryes hath made convenient and agreeable to people, according to their severall ranks and qualities; which are all here comprehended under the name of *Bread* , to teach us frugality and contentedness, that if we have but bread , we should be therewithall content , and not grudge at those who have greater variety afforded them : For we are not worthy to feed upon the crumbs that fall from the table of his bounty, and if he please to allow us a portion in the childrens bread, we ought to accept it with thanks from a fathers hand ; and that providence is never wanting to supply us with bread , *David's* experience hath taught us, <sup>h</sup> who never saw the righteous forsaken, nor his seed though begging their bread. Again we may learn hence a thrifty bestowing of God's gifts, not to lavish

F 2

them

them out in riot, or spend them on our pride, as the rich glutton, that wore gorgeous apparell and far'd sumptuously every day; but rather to communicate God's goodness, and to distribute it amongst the poor, and let others share in our superfluities; which are the true Christian sacrifices wherewith God is well pleased, seeing that all that we ask or can challenge for our selves is but bread, and if God give more he does it to that intent, that there may be occasions of doing good, and exercising of charity, that he that abounds may impart to him that wants. Who would grudge God, if he rightly consider'd it, the tenth sheaf, who hath so freely given him the other nine? Who would not chearfully feed the poor with a scant almes, and make a dole of pence, when God has enrich'd him with pounds and bless'd him with a fair estate? But such is the perverseness of worldly men, that they consider  
none

none but themselves , and the more bountifully God deals with them, the more niggardly they deal with others; not fearing to cheat God himself of his due, and defraud the Priest and the poor, whom God hath appointed his receivers of those small returns he expects from them for his large kindness to them. The covetous miser that pinches his own belly is a thief to himself , and turns his bread into stone. He that hoards his corn in a time of dearth , is a thief to society and inherits the curses of the people. He that spends all on himself, and considers not the poor , and robs the Church of her due , is sacrilegious and profane , and either saith not this prayer at all , or else sayes it not as he should ; for it teaches us to say *our Bread.*

OUR. The covetous and ambitious person is all for himself; He sayes in his heart , *give me my Bread* , and cares not what becomes of others.

But this Prayer requires another kind of spirit, that we take notice of the wants of our brethren. God is not for monopolies, that any one hand should ingross the whole stock of his blessings; He will not have one go away with all, and the rest have nothing left them; If he give any one more then is enough to serve his private turn, what's over and above is a trust to be laid out for the good of the community; for estates, honours and parts, and all the other advantages of life are talents, and will be call'd for back again with usury: we are then to have a mutual compassion as fellow members of the same body, which though they differ very much in place and condition and use, yet are they all helpfull to one another, and conspire together to the good of the whole body. Nor is this all which is gathered from this word; but it teacheth us industry too in some honest way of life, for the getting of our bread;

bread : It must not be the bread of idleness, for that would prove a temptation to lust; and if we should pray here for that, e're we come to the end of the prayer we should unpray it again. It must be ours before it will be given us; that which was Adam's curse proves a blessing, & *In the sweat of thy brows thou shalt eat thy bread*; so the Psalmist construes it; *Blessed is every one* (saith he) *that feareth the Lord that walketh in his wayes*; *For thou shalt eat the labour of thy hands*. No man hath a priviledge of being idle; every one's to earn his living, & make his sweat his sauce; for the bread as well as the sleep of a labouring man is sweet. The gentleman himself hath a calling, and though he be born to an estate, yet <sup>m</sup>*Iob* tels him, that *man is born to labour too*. The heathen could observe that though the Gods be bountifull, yet they set their gifts to sale and will have them purchas'd with swear. The Apostle's command is express,

F 4

<sup>n</sup>He

k Gen. 3. 13. 1 Psal. 128. 1, 2. ~ Iob 3. 7.



*He that will not work let him not eat.*  
 And when we have thus made it ours,  
 we cannot yet call it ours, or promise  
 our selves it will doe us any good till  
 God give it us.

**G I V E.** If it be given, how is it  
 ours? If it be ours, how does he give  
 it? Till God assign it, we have no pro-  
 priety; his blessing must accompany  
 our labour to make it ours; ° It is in  
 vaine else to rise early and sit up late,  
 and eat the bread of carefulness.  
 What reason is there that a piece of  
 dry bread should do any more to my  
 nourishment then a chip of wood, or  
 a clod of earth? or how comes it to  
 pass that the meat which was e're  
 while upon my trencher, is now  
 turn'd into my substance, and become  
 part of my flesh and blood, and won-  
 derfully spreads it self over my whole  
 body to the relief of every part, but  
 that God conveys a blessing along  
 with it, and hath put a strength into  
 these creatures to nourish us, and give

us

us suitable refreshments, and hath indued our nature with faculties and forces, by a strange kind of Chymick, to draw out that strength from them, to digest and ferment their substance, to distill and fetch from them their virtue, to throw of the refuse, to retain what's usefull, and bestow it into so many little vessels, to be carried up and down through the whole fabrick, and make up every defect. *p* *Man* (sayes our Saviour) *doth not live by bread alone, but by every word that proceedeth out of the mouth of God.* 'Tis God's *fiat* that does thus virtuate and commission his creatures to serve us, and doe us good; 'Tis a *giving*, a particular assignment of every ones allowance out of God's exchequer; 'tis not a scramble, catch that catch can. We must not snatch his gifts but stay till he give them. The oppressor, the extortioner, the griping usurer, the couzning trades man and every one that takes an ill course of life hath not  
what

what he hath given him : he will not let providence be his pourveyour, but makes his own craft caterer for his bread ; he will not stay for God's allowance , but breaks open the exchequer, and plunders divine bounty. But such will find the bread turn gravell in their mouths , and those stoll waters bitter in the end. What God does not give , comes without a blessing, and 'twill be found at last that those are worst serv'd , who serve themselves. Nor must beggers be choosers, or pass censure upon God's gifts ; Be it more or less, whatever it is, it comes from the hand of a Father, and is better then a rebellious child deserves. We must neither envy those that have more given them , nor scorn those that have less , since it pleased God so to make the distribution. ¶ Let not thy eye be evill because thy master is good ; nor censure any one from his outward fortune. We are all children of the same Father, and if he gives one child

child better cloaths and better fare than another, he sees very good reason to diversifie his dispensations, and 'tis reason enough to quiet our thoughts that he hath so order'd it. But if our curiosity do tempt us to look out upon the condition of others about us, let us make this use of it, and compare our selves with those above us, to learn humility, that we should not be proud for God's giving us so much, since he has given to some others more; and with those of lower degree, to practise thankfulness, that we may not grumble at God's providence who hath done better by us, then by many our betters. Let the rich be humble, because he hath nothing but what he hath receiv'd, and let the poor be thankfull for the little which he hath receiv'd; and God if he see it fit for him will give him more. One particular duty at our meals we may pick out here, that we presume not to feed upon those meats which God hath

hath prepared for us, (for so the Psalmist acknowledges. *Thou hast prepar'd a table for me and made my cup to run over*) till we have craved a blessing for them, nor rise up without a thanksgiving, our Saviours constant practice. 'Tis observ'd of the swine, that he wants those nerves that should draw his eyes upward, so that when he feeds on the mast and the acorns, he ne're looks up to the tree whence they fall. He that feeds himself thus without fear or looking upward for a blessing, sacrifices to his belly and makes it his God; and with him sure, as 'the belly is for meats and meats for the belly, so God shall destroy both it and them.

**THIS DAY.** Day by day, from one day to another without any carking thought for the future, for *sufficient for the day is the evill thereof.* And who, that sayes this prayer, knows but this day may be his last? we should at least live so as if it were to be. Besides

sides it puts us in mind of a constant dependence upon God. He that hath provided for me to day , will not let me want to morrow ; we have been cast upon his care from our mother's womb , and have liv'd ever since we came into the world at his charges ; He will not therefore cast us of now , nor forsake us in our old age , when our strength fails us. We have had so many tryalls of God's goodness towards us , as we have liv'd dayes and hours , we may well trust him then for the time to come. 'Tis true , all futurity to us is uncertain ; 'tis not so to him : to morrow is all one with him as to day , and this is certain that he will never want power or love to help us , nor will he fail the expectation of those who put their trust in him , who is *the same yesterday , to day , and for ever.* Let us content our selves then with present enjoyments and not care for to morrow , for *the morrow will care for it self.* While we have a mouth

to

to ask, God will not want a hand to give. And this word makes the prayer as dayly as the bread it asks. Wherefore be sure be thy condition what it will, if thou sayest this Prayer every day thy dayly allowance will find thee out; and be where thou wilt it shall be sent thee some way or other, <sup>x</sup> as the Ravens were caterers for *Elias*. Christ's miracles of the loaves, & his turning water into wine may assure us, that, be our provision never so scant or mean, yet if his blessing be in them, they will be sufficient for our support and comfort.

DAYLY. That which thou hast apportioned for us, that which God's providence has set out in the particular distributions to be our part and portion. This Petition alludes to the *Manna*, Angels food, that fell every morning among the Tents of the Israelites in the wilderness, whereof y he that gather'd much had nothing over, and he that took up little had no



daily i. e. for the morrow. 65

no lack; but every one enough for his eating. 'Tis so ordinarily; and 'tis little less than miracle, how so many thousand families, as are in a great city, in a nation, live by one another, and how they are provided for according to their severall rates & proportions. Thus the Syriac renders it, <sup>2</sup> *The Bread of our sufficiency*, or of our proportion. He then that takes more than belongs to him, and exceeds his allowance, must look that the overplus shall stink and breed worms. The Greek word is indeed doubtfull, and admits of a double interpretation; First, as 'tis deriv'd from a word which signifies <sup>a</sup> *the day a coming*; to morrow's or the next day's bread; and thus it signifies an honest care to be aforehand in the world, and not (as we say) to live from hand to mouth. And such a care does not argue distrust, but on the contrary a man's improvidence may seem to call God's providence in question: For so the Apostle pronounces of him;

רסנכתכו א אבססא ס, הניגא.

him ; b that he's worse then an infidel that does not provide for his family. And so before we were obliged to trust in God , because 'tis to be given, and yet take care of our selves, and use the means , because we must make it *ours* , before he give it. Secondly as 'tis compounded of c a word that signifies *substance* and a particle of various use, *on, over, to, beside, in, &c.* 'tis render'd *supersubstantial bread*, added to our substance , belonging to our substance, by which we are maintain'd or kept alive , or of an excellent substance; And so some apply it to Christ, a who was that bread that came down from heaven , of which the *Manna* was a type: Whose holy Body is in the Sacrament of the Supper represented by the symbol of Bread. And what so fit to beg of our heavenly Father , as this heavenly Bread , by which our souls are fed to life everlasting, our nature repair'd and perfectly restor'd, our hearts strengthened , our spirits

rits quickened and our graces kept alive.

The meaning of this Petition is, that God would feed us with food convenient for us, that he would supply all our necessities and fill up all our wants; That he would as a faithfull creatour preserve us in the land of the living, and give us all things that he knows convenient for us in this our pilgrimage; That his blessing may every day fall round about our dwelling like the morning dew, and as the *Manna* list amongst the tents of the Israelites; That he would provide for us all accommodations suitable to our condition, and to that station of life, whereunto his good providence hath design'd us; That he would give us strength of body and vigour of mind, perfect health, and all natural and moral abilities, that may fit us for the discharge of our duties, and above all a contented spirit, that we may eat our bread with cheerfulness,

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and

and be satisfied with his gracious disposals of us and any condition that he shall in his wisdom cast us into; either riches or poverty; That he would neither send us so much of the world's good, as to tempt us to wantonness and riot; nor so little as to make us repine; but assign us such a competent portion that we may find a comfortable subsistence, and have wherewith to doe good to others; That we may be enabled to provide things honest and fashionable before all men; yet not make provision for the flesh to satisfy the lusts thereof; That our food may be wholesome rather then delicious, so that in the strength thereof we may do him service; That our attire may be decent and comely, to cover shame not to show pride and vanity; that we may not turn his gifts into wantonness, or imbezill his talents, but imploy them to his glory and others good: and  
make us friends of the unrighteous  
mam-

mammon; That he would bleſs our labours, and give ſucceſs to our honeſt undertakings, that we may eat the labour of our hands and it may be well with us; That he would procure us faithfull friends, diligent ſervants, dutifull children, fruitfull ſeaſons, and furniſh us with all other perquiſites, that may make our condition comfortable; That he would bleſs the nation with righteous government, and honeſt magiſtrates, indue the nobles with courage, the commons with loyalty, bleſs all orders and conditions of perſons from the higheſt to the loweſt; from him that ſitteth on the throne, to him that is behind the mill, enlarge all that are in diſtreſs, ſend us plenty and peace in our dayes, crown the year with his goodneſs, and make all his ſteps toward us drop fatneſs; that we may thankfully acknowledge his benefits, and be charitably diſpoſed to thoſe that are in want, that we may be tender-hearted & compaſſionate,

not forget to communicate and distribute, and show gratitude to all those, whom he has made instruments of good to us, who have obliged us by any kindness, and pray for them that God would restore seven-fold into their bosome; That he would keep us in an humble constant dependance on him, and provide honest courses for us, that we may not eat the bread of idleness, or tempt his providence with the use of unlawfull means; That he would deliver us from dangers and distresses, preserve us from rapine, and spoil, and keep us from distrusts and anxietyes about the things of this life, but that we may<sup>f</sup> seek first the Kingdom of God, and the righteousness thereof, assuring our selves that then all things else shall be added to us, and whatsoever our share be of outward things, take the Lord for our portion and our inheritance; That he would to this end give us Christ the bread of life, and with him all things, and that

that he would with that bread which came down from heaven, feed our souls to life everlasting, strengthening our graces, pardoning our sins, and subduing our lusts.

AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Pardon is as necessary for our spiritual life, as *bread* for our natural. For <sup>b</sup> the soul that sins shall dy. <sup>h</sup> In many things we offend all; even <sup>i</sup> the righteous falls seven times a day. For <sup>k</sup> death came into the world by sin over all mankind, but righteousness and life came by Iesus Christ; And we have dayly need on't too; for <sup>l</sup> we provoke God every day. So then we are to hunger and thirst after the righteousness of Christ that our souls may live; And as Christ's flesh is bread indeed, so is his blood, (which he shed for the atonement of wrath and forgi-

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veness

<sup>g</sup> Ezek. 18. 20. <sup>h</sup> Lam. 3. 2. <sup>i</sup> Prov. 24. 16. <sup>k</sup> Rom. 5. 12.  
<sup>l</sup> Psal. 7. 12.



veness of sins) drink indeed, the water out of that spiritual rock which is Christ. Oh, that our souls might thirst for the living God as the wounded hart panteth after the water-brooks.

**OUR TRESPASSES.** The other Evangelist useth another word *debts*, which comes all to one, both signifying sins, by a translated sense borrowed from dealings amongst men, betwixt creditor and debtor, the person suffering the injury, and the person doing it. For a debtor or trespasser that is not solvent, or hath not wherewith to make satisfaction agrees with his adversary, puts it to reference, comes to composition, and by mediation of friends, takes up the business, that there may be no arrest or inditement, or other procedur in law against him, as knowing that he should come by the worst, be cast in his suit and be sent to prison, where he must ly by it, till he have paid the uttermost farthing;

farthing; which being utterly unable to doo, he must never hope to come out, but rot in prison. The same is the case betwixt God and us; we are bound to him by our creation to an observance of his laws, or to undergoe the penalty of the breach which is everlasting death; But we are fallen short and are unable to discharge that debt, nor are we able to answer him one word of a thousand; so that there are due to us all the plagues written in his book; We have gone astray and done abominably; we have broken all his laws and commandments; we have been rebellious children from our youth up; and the imaginations of our hearts have been evill continually; we have neglected our duty in every thing, and have not harkned to him to obey his voice; so that to us belongs shame and confusion of face for ever. Now Christ became our surety, took up the business, undertook our reconciliation and hath

answer'd the law, satisfied justice, discharged our debts, cancell'd the obligation, and nail'd the hand writing of the law unto his cross, making a new covenant of life betwixt God and us upon Gospell-terms of grace, and new obedience; yet still we are wanting on our part and deal treacherously in our covenant, trampling upon his blood and despising so great salvation. Nay even the best of Saints have their daily slips and failings; Who is he that can justify himself? and if any *perfectionist* say he has no sin, he deceives himself and the truth is not in him. *our sins.* All Adam's off-spring, the whole race of mankind is tainted. Behold (saith the holy Prophet, a man after God's own heart,) *I was brought forth in iniquity, and in sin hath my mother conceived me.* And the Apostle has concluded all under sin, so that we are all guilty of original corruption, whereby all the faculties of

of our soul and members of our body are over-spread, as with a leprosie, from the crown of the head to the sole of the foot, beyond the cure of all humane art and helps; Philosophy, education, laws and punishments, shame and interest, cannot weed out this root of bitterness; nay grace itself though it may over top it and keep it under and hinder it's growth, yet cannot totally extirpate it in this life; we are bid to strive after perfection, though it be a thing impossible to attain it; &c. of *actual* transgressions, which like impure streams flow from that filthy puddle of corruption, that's lodg'd in our nature, into our lives, and issue forth in our thoughts, words, and deeds; whether by omission of good or commission of evil, whether against God by impiety, against our neighbour by injustice, or against our selves by intemperance, whether wilfully and deliberately with presumption against the  
 light

light of nature, dictates of conscience and plain rules, or weakly and suddenly out of ignorance, frailty, sudden surreption or surprise, or by the hurry of temptations; whether public and notorious scandalous offences, which are loathsome to the eye of the world, and make us stink in the nostrils of those about us, or secret closer sins which ly open to God's sight, and perhaps may scape our own knowledge, or be lost out of memory.

From the different words the Evangelists, use some draw an argument against the *formality* of the whole prayer, & that therefore it is enough, if we deliver our selves according to the meaning of the prayer and not in the very self-same words, the words themselves being diversely reported. To this may be replied, first that this is but a contention about words; For though the two words differ a little in sound, yet they are all one in sense, and let them use which expression they

they like best, so they use one and observe the precept which enjoyns the form. Secondly that the various reading of a word ought not to null and void the whole form so as to say that that prayer recited by St. *Matthew* is not the same which St. *Luke* rehearses: If so; then that Psalm of *David* is not the same with that which is set down in *Samuel*, nor would the ten Commandements, as they are repeated in *Deuteronomy* be the same as God spake in the xx<sup>th</sup> Chapter of *Exodus*, because of the alteration of some words. Indeed upon this account the whole body of Scripture might be call'd in question, there being hundreds of different readings in the very originals: now there can be but one right, and we have no means left us to know which is that right. But in most of these there being no point of faith or manners concern'd, 'twill be indifferent which of the two we take, so we take one; or we may make use of both, and

and that's the third answer, That our Saviour dictating this form at two severall times, at second going over might possibly vary a word or two, which may be the reason also of most (if not all) the severall readings in the Hebrew and Greek Text; the writers themselves in the several copies transcribed from them, altering here and there a word. And from this ground may have sprung that liberty which the *Septuagint* take in their Greek Translation, they following another copy much different from the present Hebrew: And then the command obliges us indifferently to either, or if we will to both, sometimes one, sometimes the other. Not to say in the fourth place that our Saviour spoke *Syriac*, & the Evangelists might allow themselves the freedom of Interpreters, to translate the same word differently, it being a<sup>t</sup> word probably that bears both the significations of *debt* and *guilt*; Though I must confess



fels the Syric Interpreter affords here no help, rendring it, as the Evangelists have done, by two differing words, a liberty which he often takes<sup>f</sup> and here was bound to it, because the Evangelists whose words he was to translate had done so to his hand.

*As we forgive them that trespass against us.* This is either a condition upon which we beg forgiveness, desiring to find that favour at God's hand, as our brother doth at ours, and that God would deal with us in that very manner as we deal with one another. And thus 'tis a very high obligation to charity, mutual forgiveness, and brotherly kindness: or else it may be taken as a reason of the foregoing desire, and as the other Evangelist words it, *For we also forgive*; That seeing we poor and wicked creatures have so much goodness as to pardon one that offends us, the great and blessed

<sup>f</sup> As in this very Prayer, *ἵνα ὡς ἡμεῖς ἴνα καὶ ἡμεῖς* and *ἵνα*.

blessed God who is goodness and love it self, would not be hard to be intreated, but would lay aside his wrath and forgive and forget whatsoever has been amiss. And in this sense the words afford a powerfull argument to plead with God for pardon and an undeniable consequence, *from the less to the greater*, that God would yield to doe out of his own infinite goodness that towards us, which his grace hath enabled us to perform to others.

*As*. This particle here denotes a likeness but not an equality; such an *As*, as in those precepts of impossible duty, 'Be mercifull as your heavenly Father is mercifull, &c. For who can reach infinity? who can overtake him, whose wayes are past finding out? as himself sayes in this very case, *'As far as heaven is above the earth, so far are my thoughts above your thoughts*, which there are meant his thoughts of mercy and love. Alas!

should

should we coop him within our narrow model and scanting; should we make that kindness, which we show to one another, the standard by which his love must be meted out to us; how should we dry up the breasts, and shrink the bowels of his mercy, and dwindle his bounty <sup>u</sup> out of whose fulness we receive *Grace for grace, or Gift for gift, Charity for charity*, a vast unmeasurable love, as in exchange and return for that small love we have for him, and one another; for those words will very well bear that sense. 'Tis meant then not of an even, yet a just and fit proportion; that as we who are mortal and finite have a charity in us, which though bounded with the measures of time and place and strength; that we can doe but little good and that but to few, and that but a little while, yet 'tis so sincere that we would to our utmost doe all the good we can, and which is the greatest character of a good nature, are ready to  
 bound for-

<sup>u</sup> Joh. i. 16. *χαρις ἀπὸ χάριτος.*

forgive any one that offends us; So he who is the fountain of all good, the Almighty, infinite, and everliving God, would with his infinite charity, his everlasting love, entertain and embrace us sinners, and freely pardon all those offences which we have ever committed against him. Thus the reason may be the same of the most unequal numbers, and finite and infinite may walk together in the same proportion; *as* a finite charity is to a finite offence, *so* an infinite charity to an infinite offence; *as* man is to man, *so* and much more is God to man. If one man be a God to another, as charity makes him; then what is to be expected of God himself? If we that are wicked forgive one another, surely God cannot choose but forgive us.

**WE ALSO.** This carries a great emphasis with it, and makes the request very easy, and lays a force upon God: As if one should say, will God suffer himself to be out done and out-brav'd

*The argument of the Petition.* 113

brav'd by man? will the divine bounty contract it self , because he sees humane kindness enlarged? will he withdraw his own mercy , and let ours <sup>w</sup> crow over his justice ? will his love want measure, & shall ours overflow? no ; on the contrary 'tis a good evidence that he has shed his love abroad in our hearts already ; that we can thus forgive one another is a consequent of his having forgiven us first, and a fruit of justification whereby we obtain the remission of sins. For he justifies us by the blood of his son, and sanctifies us by his Spirit. Now \* the fruits of the spirit are love, peace, joy, long-suffering, gentleness, meekness. God otherwhile commands us to imitate his example , as in the Sabbath-rest, &c. And on this very subject to be mercifull as he is mercifull, and to be followers of Christ , who <sup>y</sup> when he was reviled , answer'd not again , but was led as a lamb dumb before the shearers: But here he is pleased to set

H him.

himself a copy from our actions, and to take pattern of us, whereby as he does make a low condescension to draw his goodness parallel to ours, so he doth deeply oblige us to forgive one another, by putting words into our mouths by which we shall be judged if we do not; For the uncharitable person that sayes this prayer, prayes backward, and does indeed but curse himself, and he who bears a grudging mind against his brother, puts in a caveat against himself, and prayes that he may not be heard. And to a peevish, humorous, passionate, revengefull spirited man God will retort the argument. Art thou a worm and canst not indure to be trod upon? canst not thou who dwellest in the dust brook an affront, nor bear with an injury? And canst expect that the living God who is a consuming fire, should tamely put up the injuries which are offer'd to his honour? Dost think it reason for him to pardon thy  
ta.

talents, when thou canst not forbear to use violence for the recovery of a few pence. Our Saviour layes a great stress upon this argument, therefore he repeats and <sup>2</sup> inforces it, *For if ye forgive others then will your Father also forgive you; But if ye forgive not one another, neither will your Father which is in heaven forgive you.* And at the last though infidelity & impenitency may have a main hand in shutting heaven-gates against unbelievers and sinners, yet if our Saviour give us a true account of the proceedings which shall be at those great Assises, (as 'tis Blasphemy to think he did not) the great damning sin for which reprobates will stand arraign'd will be the want of charity. His offences then will be inexcusable who was a rigid exactor of other's duties to him; and who knew not how to pass by others small faults, shall not have his own great ones pardon'd, he who shew'd no mercy, shall have no mercy shew'd

H 2

him;



116 *No wrong worth revenge.*

him; as he did by others, so shall it be done by him; for that measure as you mete, the same shall be meted to you again. The niggard does not take a course to thrive. Give good measure and it shall be given to you heap'd, and running over into your bosom. Forgive much and thy own pardons shall be multiplyed, and this kind of charity by which thou forgiv'st others shall hide a multitude of thine own sins.

FORGIVE And alas! what wrong is done to us which is worth revenge, which doth not deserve a forgiveness for our own sake? The poor heathen Philosophers had that brave principle in them, that they would not disorder the quiet of their own mind by entertaining passion for another's miscarriage. Out of a generous contempt of the world they thought nothing here worth the quarrel; or at least consulting their own ease, and being in love with their tranquillity

19

*The Heathen's magnanimity.* 317

ry ne're troubled themselves about  
what was not in their power to help.  
Let fools, and knaves abuse *Socrates*,  
make mouths at him, twitch him by  
the cloak, libell him, draw up articles  
against him, and at last confute his  
Philosophy with a draught of hem-  
lock, he's no more angry with them,  
then he is with the rain for wetting  
him to the skin, with the puddle for  
wet shodding him, with a stone he  
stumbles at, or a post that stands in his  
way. Hee'd tell his enemy, Friend, take  
heed what thou dost, thou wrongst  
thy self, thou canst doe me no hurt;  
my mind's an invincible fort, thou  
canst not disturb it, nor is it concern'd  
in thy weak assaults. 'Tis thy nature  
perhaps to doe ill, 'tis mine to suffer it;  
an iron head-piece for a box o'th' ear.  
If providence hath order'd thee my  
executioner, I can more cheerfully  
forgive the injury then thou canst doe  
it; <sup>b</sup> *Kill me thou mayst, but canst not  
hurt me.* So high had Philosophy  
H 3 wrought

wrought them above the region of cloud and trouble , and the pitch of humanity , into a calm and clear serenity of mind , that they liv'd beyond discontent, & mischief, that ill turns could not reach them , that passion was an utter stranger to them, that they baffled wrongs by taking no notice of them, and their dissimulation of injuries was their great art of living : In so much that ° one of them layes it down for a maxim , that *A good man has no enemies*. Oh ! how far short are we heathen Christians of those Christian heathens ? what a different temper are we of ? How ready are we to quarrel about every trifle , when a word conjures up our passion, every punctilio engages our honour ? who are so critical in the study of our reputation , that we examin looks , censure behaviour , and let nothing pass unscan'd, that 'tis dangerous even for innocence to enter our company, and our conversation is an inquisition?

tion? We make our very tables snares, and whosoever or whatsoever we like not we judge and condemn at our pleasure, hang and draw within our selves, and spare none we catch tripping; And if any one hath indeed deserved ill at our hands, to be sure, we let fly at him bitter words, murder him in our thoughts, and seek all opportunities for a desir'd revenge. And can such a one expect that God should swallow his camels, who has so queasy a stomack and narrow a throat himself, that he streins at gnats? O let no one be so desperately revengefull, so ill natured to himself, as to persue an enemy beyond the hopes of heaven, and purchase a revenge with the loss of his soul. He forfeits his own pardon that can't forgive another. Consider at what a cheap rate God sets his pardons to sale. For thou maist wipe off thy own score with thy brother's faults; his moats will remove thy beams. As God has made

the poor his receivers , so he has appointed thy debtors and trespassers his assigns. What they can't pay thee, God strikes off of thy account ; what thou forgivest them is discharg'd out of God's bill against thee. Thus our forgiveness like quit-rent or a legal cheat , stands for a hundred times its value , and our enemies prove our greatest friends by injuring us to our happiness, and turning our shame into the advantage of our glory, by procuring us pardon of our sins , whilest we forgive

### THEM THAT TRESPASS AGAINST US.

'Tis such an argument as the Centurion used, and shews as much charity as his did faith. *d Doe but speak the word* (sayes he) *and my servant shall be healed. For I also am one in a petty authority, and have souldiers under me, and say to one, Goe and he goes, to another*

*other Come and he comes; to a third, Doe this and he doth it.* So we are taught to plead this request. Forgive us our sins for we also forgive offences committed against us. We have superiours that oppress us, and we bear with patience; equals that scorn us, and we in honour prefer them; inferiours that neglect us and we use them kindly, we have hard masters, severe teachers, base friends, abusive companions, stubborn children, spightfull neighbours, unfaithfull servants, and yet we return not evill for evill, but give place to wrath, and according to thy command, overcome their evill with our good. We bless those that curse us, pray for those that wrongfully use us, doe all the good we can to those who doe us all manner of ill, and endeavour as much as in us lyes to keep peace with all men, and readily forgive every one that doth us any unkindness, and with our <sup>f</sup> Saviour on the cross, pray that our heavenly Father

ther will forgive them too, and with the first Christian Martyr, that God will not lay what they doe to their charge. And will not the Father of mercies do so by us, and much more? will not he forgive<sup>h</sup> with whom there is forgiveness that he may be feared. God would want worshippers; no body would fear him, were he a cruel God, and delighted in the death of a sinner, and would accept of no other sacrifice for sin but the soul that commits it. He is mercifull and gracious & long suffering, full of loving kindness, and plenteous in redemption; <sup>i</sup> as he has express'd himself in the vision of *Moses*. That he may forgive us as we forgive others, let us learn of him to forgive, to be reviled and not revile again, to love our enemies, to pass by offences, to wink at great faults, not to be strict in observing what is done amiss; (For if God should doe so, who would be able to stand; for who knows how oft he offends?)

to



to make a candid interpretation of other mens carriage, and judge the best of their actions, to put up wrongs, at least to put them upon God's account; as *David* said of *Shimei*, *God hath sent him to curse me this day; and to look upon every enemy thou hast as God's scourge, and 'twill become a dutifull child to submit to his father's correction, though administred by a servant's hand; For he appoints the hand as well as the rod. God has severall wayes to chastise his children, and punishes some with a malicious tongue to blister their good name; to some a marriage bed proves their purgatory, or an ill neighbour-hood; To others men of violence come with a commission from heaven as Gods Takers, and seize on all the comforts of their lives; and remember amongst all these injuries of men, God doth no man wrong; and he may take what course he please to reduce a rebell subject to his obedience. And lastly how*  
mali-

malitious so ever the intentions of men may be, God means all this vexation for good, and would not apply this strong Physic, but that he finds it necessary for the health of thy soul. What little reason hast thou to be offended at any man; whom God imployes in the drudgery of his chastisements? How much reason hast thou to forgive and thank too any one, that doth thee such kind injuries, which reclaim thee from thy sins, and put thee in a capacity of God's pardon? And shall he that is at this pains about thee to fetch thee home to thy Father, and bring thee to Heaven, be thought to doe thee ill offices, and not deserve a pardon for his courteous malice? What good shrewd turns are these? What friends more beneficial then such foes, whose mistaken rage meaning to kill cures by breaking an Impostume of pride or lust; whose cruelty while it would drive us from earth, would but give us an earlier possession

sion of heaven , and banish us into bliss? But may one say, if this reasoning be good , to what purpose are lawes , whereby mens persons and properties are secured from wrong? To what end courts of judicature, where injur'd persons may have right done them? Besides that war upon this account will be as unlawfull as murder; and if men may not be allowed to preserve their rights by laws, and where they are over-power'd to maintain them by arms, in a short time they would have nothing to loose; for one injury will invite another till they have eaten out their patient entertainer? To this I answer, 'tis true the whole tenor of the Gospell is for self-denyall, taking up the cross, and bearing chearfully all that an injurious world can put upon us; that the great character of a Christian is to be a sufferer, and that the scope of this very petition is in short, that we should deal with others as we will have God deal

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deal with us, which is freely to forgive all trespasses that are committed against us without any exception; for no other pardon can serve our turn from God's hand: (any one sin unpardon'd will damn us.) Yet God has for the preservation of the civil societies of men, implanted principles of moral honesty in the minds of men, and hath prescribed rules of equity in his word, and hath set up his Vicegerents, Kings and Magistrates under them, to keep good order, that no person of loose principles that has debauch'd his notions, may disturb others to gratify his own lust, but may be made give account to him that beareth not the sword in vain. And one may in some cases, nay must out of charity to the public, prosecute notorious offenders, as traitors, murderers, thieves, &c. lest by a patient sufferance of their mischiefs we encourage them in their wickedness, and become accessory to the guilt of any

any other villany they shall commit afterwards. As for private wrongs, as flanders, &c. ones own ease would be argument enough to put a *superfedeas* to Law with an ingenuous man, who knows no ill by himself: it being generally seen, that he that's over eager to prosecute a scandal, justifies it. To conclude, there can be no offence so hainous, no miscarriage so mischievous, wherein Christian moderation and patience hath not place; By doing nothing to serve our own passion or interest, but all for God's glory onely and public benefit; And to let our hearts even bleed in pittie over those wicked wretches, who dye by the hand of Iustice, and abate rather then improve the rigour of the law any farther then is necessary for the terror of evil works. Such was *Joshuah's* carriage to *Achan*; <sup>m</sup> *My son* (saith he) *give glory to God*: who nevertheless was ston'd to death.

We desire then in this petition,  
that



that God would blot out all our iniquities ; and remember our sins no more ; that he would not impute our sins to us , but cover our iniquities ; that he would pardon all that we have done amiss ; that he would not deal with us according to our iniquities, nor reward us according to our sins : But that he would deal bountifully with our souls , and of his free grace pardon us ; that he would accept of what Christ his Son, our surety, hath done and suffer'd for us, to take away the sins of the world ; that he would look upon his death , as a sufficient ransome, and a perfect atonement for sin ; that he would sprinkle us with his blood for justification, and cloath us with the robes of his righteousness , that as our sins were imputed to him for a shameful and cursed death , so his righteousness may be reckon'd to us for glory and immortality. That he would nail the hand-writing of the law against us, to the Cross, and bury  
our

our sins in his grave, that they may never rise up against us, neither to shame us in this world, nor to condemn us in the next; That he would break the rule and dominion of sin, as well as free us from the guilt and punishment of it; That he would <sup>a</sup> create in us a clean heart, and renew a right spirit within us; That he would <sup>o</sup> loose us from the bands of death and quicken us to newness of life, killing sin in us by the virtue of his death, and raising us by the power of his resurrection, who dyed for our sins, and rose again for our justification; That he would sprinkle our consciences from dead works, & wash away the stains of our natures & of our lives, & though our sins be as red as crimson, make them as white as wool; That he would <sup>p</sup> keep us from presumptuous sins, & cleanse us from our secret sins; That he would lay the restraints of his grace upon us, that we may not break out into foul enormities; That he would

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mortify our lusts, and subdue our cor-  
ruptions, and earthly affections; That  
the pollution of our nature and origi-  
nal uncleanness may be done away,  
by the water of Baptism in the laver  
of regeneration; That he would for-  
give us all the evil of our doing, our  
neglects in duty, the sins of our youth  
and the sins of our riper age, the vain  
imaginings, and the evil concu-  
piscence of our hearts, every idle and  
unfavoury word, all our wicked and  
ungodly deeds, whereby we have dis-  
honour'd him, injur'd our neighbour,  
or abus'd our selves, our own sins and  
our other folks sins, our national and  
our personal sins, our civil & our reli-  
gious sins, our rebellions & apostasies,  
and our hypocrisy, our righteousness,  
our prayers, our charity, and our very  
forgiveness it self; all the transgressi-  
ons and violations of his law, and the  
breaches of his holy commandments,  
sins we have committed knowingly  
or ignorantly, wilfully or weakly, de-  
libe-

liberately or upon surprise, with temptation or without, all that we know by our selves, and that he knows by us, who knows our folly and our frailty, and how brutish we are ; that as his mercy is over all his own works , so he would stretch it over all our works ; That he would be graciously pleased to doe what he requires us to doe, to love his enemies , and bless his <sup>9</sup> persecutors ; That he would magnify his mercy in pardoning great sins, and not let the mercy of man exceed it ; that he who is abundant in loving kindness , and full of compassion, would not come short of his creatures ; that since he has commanded us, if our brother offend seventy seven times , we should forgive him , he would take pattern from his own command, and pardon us our repeated abominations, wherewith we provoke him every day ; that he would work in us the grace of repentance

I 2

and

q Saul, Saul , why persecutest thou me ? Act. 9. 4.

r Matt. 18. 22.

and charity, and assure us of the forgiveness of our sins, by our readiness to forgive others.

AND LEAD US NOT INTO  
TEMPTATION.

As it was not enough, that God should give, unless he would also forgive us; so neither will a bare forgiveness serve our turn to quit all that's past, unless we may have his assistance to prevent faults to come: so that in the preceeding petition we desire to have our former debts struck off the score, in this we beg a stock of grace, and the supplies of the spirit, that we may run in debt no more, nor fall into any more sin. So that we intreat God to deal with us, as a tender mother with her little one that's yet unable to goe alone, who takes it up when it catches a fall, and holds it when 'tis up that it may not fall again. There we call'd for pardon, here we ask for strength; having been often foil'd by  
the

the tempter, we implore spiritual aid that God would enable us to resist Satan, that he may fly from us; to withstand evil, so that having done all, we may stand. That belong'd to *justification* whereby we are reconciled to God, this pertains to *sanctification* whereby we are made like unto God, who is both all good, and <sup>r</sup>is not tempted of evil.

AND. The Petitions which concern us have mutual connexion with, and dependence upon one another; *Give us*, and *forgive us*, and *Lead us not*, but *deliver us*: whereas the others which concern God stand apart, and are not so coupled and joyn'd together; because they are of themselves intire and compleat, and one granted naturally infers the rest, every thing that belongs to God being like himself infinite. His *Name*, his *Kingdom*, and his *Will*, each in a manner severally including the other two; so that his glory is sufficiently provided for,

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if

if any of them hold good. For his *name* cannot be hallowed, unless his *Kingdom* come and his *will* be done too. And if his *Kingdom* come, his *will* must needs be done, and his *name* will be hallowed. Or if his *will* be done, 'tis a certain sign his *Kingdom* is come, and his *name* as sure will again be hallowed. But the benefits we crave for our selves are partial, and such as God often disjoins & gives apart, as 'twere by piece-meals: For many times he bestows bread and an outward estate, where he doth not vouchsafe pardon and peace of conscience; nor gives grace alway to prevent the commission of future sins, where he forgives sins past. Some men are rich to their hurt, and their fulness of bread is a curse, whilst their abundance doth but increase their debt, and their table proves their snare. Others are in God's favour though the world frown on them, and with *Lazarus* are put to shift for crumbs that fall from



from the rich glutton's table, whose outward man is ready to perish for want, while the inward man lives by faith. Others may have their sins forgiven them, & yet be put upon worse conflict than bodily want, and the necessities of a short life, being buffeted with Satan, and winnowed, and exercised with strong temptations. And there may be those who, though preserved from falling into temptation, and kept from great sins by the restraints of a gracious providence, yet may not be secure as to their forgiveness, who may be damn'd for their little sins, every sin being in it's nature high treason against an infinite Majesty. For they are all three well link'd together with a copulation, seeing that any one would not doe us much good without the other two, nor make sufficient provision for our necessity. *Bread* is for the maintenance of our natural life, *Iustification* freeing us from the guilt of sin, puts us in a

spiritual life, by taking out the sting of death; and *sanctification* by which we are enabled to work out our salvation, instates us to the life eternal. Bread keeps us while we are on earth, *Pardon* rescues us from hell, and *Grace* conveys us to heaven; which is here meant, as that with which we are to encounter temptation, and give it the foyle.

LEAD US NOT. Man's life is often compar'd to a walk, and a pilgrimage: There are many wayes and many leaders; we are often at a stand, and through ignorance know not well which way to take, and therefore have need of being led. *Moses* led the children of Israel through the wilderness, & *Joshua* led them into Canaan, we seek a land of promise, and have a wilderness of temptations to pass thorough; and as we want eyes to see our way, so we want feet to walk it: being naturally as weak as we are ignorant, our understanding dark, and  
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our will lame and crooked: Nay, and when we are acquainted with the wayes of truth and holiness, we are apt to be misled, to goe back, or start aside, and turn to the right hand or the left. We are beset round with temptations, every step we tread is snare, and unless God order our goings, and direct us in his way, and bear us up with his grace, we should every moment fall into sin, and run into errour. The world, the flesh and the Divil, lay baits and traps for us. The instigations of Satan, the vanities of the world, the counsel and example of wicked men, and the corrupt desires of our own flesh misguid us, and put us upon dangerous occasions of ill, rocks of offence, and pits of destruction. Wherefore seeing that sin doth so easily beset us, we pray that God would not lead us into it; that he who is the Saviour of men, and the lover of souls, would not take up the enemies trade, who is a<sup>v</sup> tempter first, and then  
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the accuser. That since we are ready to goe astray our selves, he would not put stumbling blocks in our way, nor countenance those evil guides and ringleaders of mischief, which seek our soul to destroy it, by leading us himself into temptation. But do not we lay an imputation upon God's goodness in praying, that he would not lead us into evil and sin? *w* *God tempts no man*, but gives way to temptation, sometimes in mercy for the tryall of his servants, and to refine their graces; whence himself is pleas'd to make manifestations of his presence in the fiery tryall, in the furnace of affliction, as he did with the three children, though it be heated seven times over, that their faith may be as silver, seven times purified in the fire; Otherwhile in judgement, he gives up a harden'd sinner to the counsel of his own will, and delivers him over to Satan as his officer to be tempted. Thus he<sup>y</sup> put a lying spirit at one time into

into the mouth of the Prophets; thus our Saviour bid<sup>d</sup> *Judas* after the Diuel had entred into his heart, doe what he meant to doe quickly. God leads us then when he lets us alone, and leaves us to our selves, when he doth not deliver or keep us from temptation; for so the opposition stands, *Lead us not but Deliver us.* And sure our state must be very sad, when God withdraws, when we have nothing left about us but cunning and powerful enemies, and a false heart within, that will sooner surrender then temptation can summon. If God goe aside, we need none to lead us into temptation, wee'll be our own tempters; the Diuel may trust us with our selvs, and not spend his artillery. We often tempt the tempter, and as if we were afraid to be led into temptation, we goe of our selves, & seek it, loving the wayes of destruction and courting our ruin; thinking we cannot be too sure of damnation, we make our lusts

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Proctors for Hell, and (as 'twere) out of kindness to Satan take his drudgery out of his hand , lead out selves into temptation and run head-long into the pit.

INTO TEMPTATION. All temptation is a tryal , and every thing in the world will afford materials to make temptations of. The world is Satan's forge, in which he hammers his fiery darts , and flings about his sparkles and his firebrands. Honour, riches, pleasure are the great temptations of mankind. Prosperity an inticement to ill ; Adversity a discouragement from good. He knows the severall *genius* and inclinations of men , studies their temper, learns their humour, and interests, and knows how to give them content and gratify their corruptions, He catches at opportunities, and nicks the temptation, and shoots his darts betwixt the joints of the harness ; He represents the objects at the best advantage , and fits his design

sign to every circumstance. The forbidden fruit to tempt the woman, the woman to tempt the man. He surprises her when she is alone, that the female appetite might not have a masculine reason to rule it. The fruit was fair to look on, and sure pleasant to tast, and curiosity inhances the desire, knowledge though it be of evil being very pleasant. <sup>a</sup> *Noah's* vineyard tempts him to drink, <sup>b</sup> *Lot's* daughters set upon their aged father. In short ther's nothing which the Diuel cannot make use of to his purpose, and if need be, he will head his arrows with Scripture, as he did to our Saviour. And as every thing is thus fit for the Diuel's use to be made an instrument of evil to us, so neither is he wanting in skill, (for he has <sup>c</sup> *methods* and *depths*) nor in his industry, (for <sup>d</sup> *he goes about seeking whom he may devour*) to shape and apply them dextrously upon all occasions. No business,

<sup>a</sup> Gen. 9. 21.   <sup>b</sup> Gen. 19. 30.   <sup>c</sup> Eph. 6. 11.   Rev. 11. 24.  
<sup>d</sup> 1. Pet. 5. 8.



ness, no condition, no place, no season, no person secure against him, or temptation proof. His hook is alwayes hanging, he's alwayes at our elbowes egging us to mischief. He has no other business, no other recreation to entertain himself with, but to set gins and snares to catch souls in, it being the design of his implacable spight, to see man who by his means fell from Paradise the place of bliss to an accursed earth, fall yet lower into the torments of Hell, to be a companion to the damned spirits. He'll accompany thee to Church, and watch thee into thy closet, whatever thou art about hee's at hand, he intermeddles in thy civil affairs, in thy religious duties hee'll bear a part, and suggest vain thoughts; hee'll buy and sell with thee, nay hee'll watch and pray with thee. • Our Saviour himself was led by the spirit into the wilderness to be tempted, where after the preparation of a forty dayes fast for the conflict,

fiſt, he was to enter the liſts and van-  
quish this grand enemy of our ſalva-  
tion.

O bleſſed preparatory *Lens*! O hap-  
py encounter! when the Captain of  
our ſalvation with the buckler of  
faith, and girt with the ſword of truth,  
and meekneſs upon his thigh, was  
pleas'd to meet this ſpiritual *Goliath* in  
the field, and combate with him, that  
he might tread him under our feet,  
& break his head (his ſtrength and his  
policy) and give his fleſh to be meat  
for his people in the wilderneſs; that  
as the viper's fleſh proves an excellent  
Antidot againſt the poyſon of the  
viper, and is a great reſtorative to na-  
ture, which the creature it ſelf would  
deſtroy; ſo temptations might turn to  
advantages, and the malice of Satan  
improve our bliſs. How little able  
ſhould we be to reſiſt him who made  
ſuch fierce aſſaults on the Son of God  
himſelf? How little hope can we have  
to eſcape being tempted to the ſowleſt  
and

and most horrid sins, when he had the impudence to tempt God himself (for such was *Christ*) to the fowlest Idolatry, to fall down and worship the Diuel? Oh dreadfull blasphemy! Oh outrageous confidence! O a Diuel void of all ingenuity, past all shame and fear! *All these things will I give thee, if thou fall down and worship me.* *All these things*, all which things? Base bold feind, hast thou any thing to give? All too? all at a clap, false pretender, thou hast nothing to bestow of thy own but evil, hell and death, the wages of sin. All that's good is God's already, or if thou hast any thing to give, dost know, saucy creature who it is thou speakest to? wilt thou offer thy maker any thing? dost think that hee'l take any thing at thine hand? If he stood in need, would he pass by all his creatures, canst imagine, to accept thy kindness? And why, feind, this unusual bounty, & so great a present to him thou hatest? What wouldst

wouldst thou have him doe for't?  
wouldst thou purchase his favour?  
Hast a mind to buy thy peace and  
compound for pardon? spare thy gifts,  
bring thy self, repent and beg that  
thou mayst have leave to fall down at  
his footstool, and worship before the  
mercy seat; canst thou confesse and  
forsake thy sins? Thou hast<sup>i</sup> Scripture  
for't, and thy former discourse shews  
thee well read in Scripture, thou shalt  
find favour. And what an opportuni-  
ty hast thou? The Saviour of the  
world in thy company, (who came  
on purpose to reconcile sinners, and  
save what was lost) will be easily in-  
treated to intercede for thee, and get  
admittance for a fallen Angel, nor is all  
his charity tyed to fallen men; thy bro-  
ther Angels, whom thou left'st in  
heaven, trust in him and worship him.  
And why maist not thou hope the day  
of thy return is coming, now that  
heaven gates are set open to all that  
will enter, & the Kingdom of Heaven

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suffers violence? And thou hast greater reasons to prevail with thee for repentance then miserable men have, as knowing the great happiness thou hast parted with, and having so long felt the torments of an evil conscience, thy own hell, and of that hell which thou art heating for others. If any man were in thy case, who yet is of a shallower understanding and sense then thou art, would he not willingly leap out of those flames in which thou fryest? would he not gladly be freed from the wrath of God, which thou hast for so many ages lain under, and which for ever thou must lye under unless thou canst repent? And to what end shouldst thou stand out any longer in an enmity to him that overpowers thee, to whom thy hatred can doe no hurt, who constantly baffles thy counsels & defeats thy strengths, and has bound thee with everlasting chains? one would think this very conflict might sufficiently convince thee,

thee, how poor thy malice shows, and how successles all thy attempts? No; Repentance is a doctrine to be preached only to men; as the good Angels cannot sin, so neither can the bad repent. The Diuel is but enraged with the tidings of salvation, and his despair imboldens him, and he is resolv'd to be damn'd for ever. He has an invenerate hatred, and implacable malice against God, which has call'd him forth now unto this defiance. He hates the very thoughts of being blessed, because he cannot be so out of God's company; he hates God, as God hates sin, with a perfect hatred, and would treat with God upon no other terms then this, that God would not be. Out of hatred to God he hates himself, and is contented to foregoe his happiness rather then to acknowledge it, and buyes his spight with endless torments. If God should re-instate him (as he is) in heaven, and enlarge him from his bonds, he would

look on the favour as a more painful imprisonment, and account heaven his worse hell; Though he knows aforehand that nothing he doth against God shall prosper, he thinks it success enough of his plots, that he has shown a contempt; and in this very temptation of Christ nothing pleases him so much, as the effrontery of it, that he could (as his servant *Herod* after did,) mock him and set him at nought, when he was not suffer'd to doe him any more hurt. For what is it he tempts him to? that which he could not have impudence to hope would be hearkned to, that which he knew was impossible for Christ in his very nature as well as in his will to doe; to sin; the holy one to commit a sin. Oh audacious tempter! couldst thou offer to corrupt him who knows no sin with a bribe? couldst thou fancy the judge of all the earth could be made doe wickedly for reward, when every upright judge scorns to have justice



stice bought? many an honest lawyer will not be hired to be an advocate for wrong? But oh Divilish impudence! what, sin? He had tempted him before to distrust and then to tempt providence, and seeing Scripture, as he applied it, would not prevail, is not dismayed by a double repulse; but that he might go off with a boast, seeing he could not with conquest, shews himself right Divel, and belcheth out a blasphemy big enough to fill the wide mouth of hell. He would have his Maker and his God turn Idolater, he bids him that dwelleth on high fall down, such a fall too, as would be lower then the divel's own fall; for it must be below him, it must be to him; *Fall down and worship me.* Oh impudent blasphemous absurdity! what divel could put such thoughts into Satan's heart, such words into's mouth? that God, whom all the Gods worship, should himself worship. For he knew very well whom he had to

doe with in this encounter , that he was the Son of God , having been often cast out by him, & confessing it here with an *if*. And whom , what wouldst thou have him worship? an image? an idol? stocks and stones? why, thou canst not perswade any men that have their reason about them to doe so; What is't? some Saint or Angel? Thou knowst his Angels have charge of him and are bid worship him: what then? speak, Lucifer? *me*. Oh diabolical pride! oh unsufferable rudeness! which a poor creature can hardly have patience to hear; that God, at whose name the devils tremble, should be tempted by the devil to worship that devil that tempts him. Me thinks, one cannot read this passage without a great horror, and an agony of fear, that God should suffer his onely Son, God equal to the Father, to be tempted by the devil to the foulest of sins, Idolatry, to the worst of creatures, the devil. What care and  
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vigilance ought we to have? what fear and jealousy? How should we watch and fast; and prepare our selves for spiritual conflicts, and beg strength from above, that our hearts may be garrison'd and kept by grace; And since Christ himself was thus brought into the clutches of Satan, what great reason have we to pray that we may not be led into temptation?

Now there is a twofold temptation: one for tryal, whereby God doth keep the graces of his Saints in exercise; so<sup>1</sup> God searches the hearts, and tryes the raines of the children of men, as silver is tryed in a furnace. Thus *Abraham's* faith, *Job's* patience, &c. were tryed, nay sometimes God leav's his best servants to themselves, and lets them catch falls to keep them humble, and to let them know that their strength is from him. God tempts for tryall, the diuel onely tempts for sin, and sometimes too God

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employes the diuel in his tryals to heat the fornace , which he does with an intention to destroy , but God orders for experiment and probation. Another is for hurt, when we are tempted to sin, to presumption or despair. Thus God tempts no man , but judicially hardens impenitent sinners that harden themselv's in their evil way , and gives them up to their lusts , and into the power of the diuel. Thus we read he harden'd *Pharaoh's* heart, put sometimes a lying spirit into the mouth of the Prophets , let Satan tempt *David* to carnal confidence, and the pride of numbring his people; and our Saviour after the diuel had filled *Judas* heart , bid him doe what he meant to doe quickly ; meaning that horrid treason of betraying his Master. And of this kind of sinfull temptation is this especially to be understood , though it mean also the other kind of tryals.

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**BUT DELIVER US FROM  
EVILL.**

This infers the contrary ; that since we have so many to lead us into temptation , God would rather lead us out, and keep us from evil then lead us into it. The opposition lyes in the words *Lead us not , but Deliver us* , i.e. bring us not into temptation , but when we either of our selves fall into it, or are by others led into it ; do thou bring us out, and lead us forth , rescue us out of the tempter's clutches , and set us at liberty ; for so <sup>m</sup> the word properly denotes deliverance out of an evil we are already in ; though the <sup>n</sup> preposition will very well bear this sense, that God would keep us totally from it ; as the Church teaches us to pray as well in time of health & plenty , as mortality and dearth , from plague , pestilence and famine good Lord deliver us. We are kept *from* evil

<sup>m</sup> πύρω a Verb more often construed with ἐκ, n δὲ,

evil by preventing or restraining grace, we are deliver'd *out of* it by assisting grace. God keeps us from being tempted by the restraints of his grace and providence, by alarming conscience, by quenching lust, by denying opportunities for sin, by employing a man, and filling all his time with duty; For 'tis the idle soul that commonly proves the tempter's prey; Diligence in one's calling is a good preservative against vain thoughts, and checks the approach of temptation, shutting the doors & windows by which it should enter. God delivers us out of temptation by proportioning it to our strength, so that we may not faint or grow evil under it, which he doth either by lessening the burthen or strengthening the shoulders, by supporting and bearing us up in conflict, by making our faith victorious with heavenly supplies of grace, <sup>p</sup> by the aid & at the charge & provision of his spi-

ο ἐνταχέιν, Eph. 3. 13. p Phil. 1. 19. χρηζία a word  
whence the English charge is deriv'd.

spirit, and in fine by giving us a joyfull issue out of our temptations; as he did with *Ioseph*, by making his brethrens envy an occasion of his advancement, with the *Israelites*, by a wonderful delivery from a cruel bondage; with *Iob*, making his righteousness break forth as the Sun before his setting, after those dismal storms and clouds, which had darkned it. Thus 'tis Gods usual course to heighten the rewards of his tryed servants, which have fought a good fight, and layes up a crown of glory for them. Indeed in every temptation the tempter comes by the worst, and 'tis to the divel's disadvantage; for if it take, 'tis true 'tis his hellish delight to see souls perish, yet however it increases his guilt as being accessory to anothers sin, and consequently must needs increase his punishment & improve his torments: If it meet with repulse, it cannot choose but be great torment to this spightful spirit to see that he has been



been instrumental in raising the happiness and furthering the salvation, and heightning the gloryes of the Saints; every baffled temptation is a step higher into glory, and (if I may say it) we get up to heaven on Satan's back, by trampling him under our feet. A Saint goes triumphant with a train of conquer'd lusts and (as *Samson* carried away the gates of *Azza*) breaks the gates (the powers) of hell to force his passage. None in so high a form of glory as those who have most scarrs to shew, and who have the buckler of their faith batter'd and shatter'd with temptations. We are to fight under Christ's banner, and he will be most blessed who shall be found likest his master, and have the marks of Christ's wounds imprinted not so much upon their body as the Legend has it of *St. Francis*, I mean by outward sufferings, as upon his soul by the violent assaults of temptation. *St. Paul* indeed<sup>r</sup> sayes of himself, *I wear*  
*the*

*heighten the Saints glory. - 157*

*the marks of our Lord Iesus in my body:* it may be that which <sup>f</sup> in another place, we render *a thorn in the flesh*, a word, which doth usually signify the fork or cross upon which stigmatiz'd and branded slaves were executed. And then it may signify *the mark* of the cross, that opprobrious servile and accursed death. But is resolv'd by most Interpreters to be a metonymical speech, and to stand for some great carnal temptation, with which the Apostle was fiercely and frequently set upon. And so every man hath some peculiar temptation fitted to his temper, which being conquer'd adds to his glory. It is the whole duty of man, (his life being a warfare) to be alwayes upon his guard, to buckle & combate with the tempter. <sup>t</sup> *Strive to enter in at the straight-gate* sayes our Saviour; <sup>v</sup> a word borrowed from the *Olympic games*, and prizes, and signifies <sup>u</sup> five kinds of exercise, leaping, running, hurling,

<sup>f</sup> 2. Cor. 12. 7. σκόλοψ τῇ σαρκί. <sup>t</sup> Luk. 13. 24.

<sup>v</sup> Ἀγωνίζεσθαι <sup>u</sup> *Quingnotium.*

hurling, darting and wrestling. And the whole New Testament is full of *Agonistical* expressions, though the reward proposed to the conqueror in those strifes were but some fading chaplet of flowers, but lusts conquer'd gain a crown of glory which will never wither. If temptation were not, Grace would loose it's exercise, and Glory it's improvement; Wherefore in the opposite request we desire not to be deliver'd from the temptation it self, but

FROM EVILL. From the evil of temptation, for there is a good use of temptations as God orders them. We are lyable & exposed continually to temptations. But God takes out the sting and the venom of them, and whilest the wicked fall under the evil, the righteous goe free: that what is said of God's preservation in time of *Epidemical* infections, that *though thousands fall at thy right hand it shall not come near thee*, is as true in a spiritual

tual sense. *Evil* here may bear the same meaning with temptation, thus. *From the evil one*, that is, from the tempter, that enemy. And thus 'tis said, \* *the whole world lyes in the evil one*, is at his dispose, who is the Prince of the world. And so our desires would be, that God would not himself tempt us, but rather deliver us from the tempter. But 'tis best to take words in the largest sense, *from evil*, i. e. from all manner of evil, both bodily & ghostly, both temporal and eternal, both of sin and of punishment. And thus it will contain in it a whole Letany, that God would deliver us from a hard heart, and a seared conscience, from a reprobate mind & corrupt affections, from presumptuous sins and contempt of his word, from gross miscarriages and secret wickedness; from murder and whoredom, and every deadly sin, from pride vain glory and hypocrisy, from envy malice and all uncharitableness, from any thing that may prove an occasion

caſion of fall, from the pomps and vanities of the world, from the evil concupiſcences of the fleſh, and from the ſuggeſtions of Satan; from the influence of lewd examples, and from the inticement of evil company, and from the fooliſh counſel of our own will; from all opportunities and conveniences of ſinning; from fire, and ſword, and peſtilence, and famine; from all thoſe curſes which are due to us for our ſins, from all manner of calamities whether in body, or mind, goods, or good name; from ſudden or untimely death; from maims, ſickneſs or deformity; from ignorance, folly, and miſtakes; from unruly paſſions and diſorder'd thoughts; from rapine, plunder and oppreſſion; from war and civil broyls; from having too much or too little; from being liſted up in proſperity, or caſt down in adverſity; from honour and diſhonour, from ſhame & reproach, from meats and drinks, from our buſineſs and re-  
crea-

creation, from our enemies, from our friends, and from our selves; in short, from every thing, so far forth as it may procure us evil.

To sum up the meaning of the whole Petition together, which we have deliver'd by parts; we desire of God, that he would not only pardon sins past, but would furnish us with strength from above, to resist temptations hereafter, and having had our sins forgiven we may sin no more, nor return again to folly; that his justifying grace may be accompanied with sanctifying grace, which may keep us blameless, that we may become temples of the Holy Ghost, and he may dwell in our hearts by faith; which may quench the fiery darts of the evil one; That he would not leave us to our selves at any time, but instruct us with his eye, and guide us in the way which he shall choose for us; That he would not for our many provocations,

tions, in judgement, harden our hearts & deliver us up to a reprobate mind and dishonourable affections, or upon our frequent refusals of grace offer'd, conclude us under a state of impenitence, and give us into the power of Satan, to be led captive at his will, who is the God of this world who rules in the hearts of unbelievers; That he would hedge our way about, so that the opportunity of sin may be denyed us, and that, though it easily beset us, yet we may not fall into it; That he would keep us from presuming on his mercy, or despairing of it, that so being carried with the full sails of faith, as neither to split at that rock and make shipwrack of a good conscience, or sink in this gulf and be swallowed up in sadness, we may work out our salvation with fear and trembling; That he would not bring us in to any distress or difficulty, which might be too hard for us, but would support us in it, and give an issue out  
of



of it; That he would be our *sun* and our *shield*, our light and our strength, to direct and secure our paths, that, though we are surrounded with temptations, yet he ordering our steps, our soul may escape as a bird from the snare of the fowler; That he would save us from the destroyer, that walks to and fro on the earth, seeking whom he may devour; shorten the tempter's chain, and put a hook in his nostrils, that neither the devil, nor any wicked man, or evil thing, may have power to hurt us; That he would keep us in his wayes, least our foot should at any time dash against a stone of offence; That he would refrain our foot from every false way and work, suffer no vanity to have dominion over us, that we may not grow worse under his judgements, or his mercies, but that all the dispensations of his providence about us may be so improv'd, that his fear and love may constrain us, and keep us in the walk of our duty; That

he would preserve us from sin, and the shame and punishment which attends it; that he would not let the fierceness of his wrath break out upon us, nor shower down those many plagues upon our head, which our multiplyed rebellions have deserv'd; That he would stretch out his loving kindness, renew his compassions, and never forget to be gracious, but deliver us when we call upon him that we may glorify him; That he would save us out of the hands of our spiritual enemies, (as y himself hath promis'd) that we may serve him without fear; That he would overcome the world for us, mortify the old man, and trample Satan under our feet: Finally, that he would save us to the uttermost and compleatly in our <sup>z</sup> whole man, body, soul, and spirit, from all, and all manner of evil whither of this life or of that to come, and would so contrive all events, and lay the plot of his eternal purposes, that all things may work

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together for our good and procure  
our everlasting welfare.

FOR THINE IS THE KINGDOM,  
THE POWER, AND THE GLORY  
FOR EVER AND EVER.

This is the *Doxology*, which either  
comes in as a Confirmation to back  
the foregoing petitions; or is added as  
a bare Confession, it being usual, that  
in sacred writings that particle *for*, or  
*because* is not alwayes brought in as a  
*causal* or rational influence, but is ma-  
ny times simply *narrative*.

In this later sense the several words  
may be taken to mean the same thing,  
as in <sup>a</sup> *Daniel's* prophecy and the Re-  
velation many such synonyma's are  
heap'd together; and in the Psalms  
several in several places used indiffi-  
rently, to shew that too much cannot  
be said, or too many expressions  
made use of, to set forth divine Maje-  
sty. We end our Prayer then in an

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adoration of his excellencies, and a deep acknowledgement of his greatness, represented under a three-fold term, *Kingdom*, *Power* and *Glory*, which are farther rais'd and lifted up beyond our conception by the infinity and eternity of them. His *Kingdom* has neither beginning nor end of dayes; his *power* admits no bounds, knows no end; and his *glory* as himself, is, and was, and is to come; And as the Church hath worded it, which was but a pious descant upon this piece of the Lords Prayer.

*Glory be to the Father, to the Son, and to the Holy Ghost.*

*As it was in the beginning, is now, and ever shall be, world without end, Amen.*

In the former sense 'tis laid at the bottom of the Prayer, as a ground & foundation of it, as if we were pleading to be heard; Nor doe we in these our requests, seek our selves, or study and design our own emolument and ad-

advantage, but our souls are touched with a love to thy name, and we humbly desire thee to accept these petitions in order to thy own glory, which will receive some advantage even then, when the necessities of us thy creatures are supplied. If thou be graciously pleas'd to hear us in these our desires, *Thy Kingdom* will be advanc'd, *thy power* made manifest, and *thy Glory* promoted. 'Tis not for our selves we ask, nor can we think our poor concerns an argument sufficient to ground a confidence on, but for thy names sake. Alas! should we aim at *Kingdom*, *power* or *glory*, what poor short-arm'd, short-liv'd thing would it be, bound up within the measure of a transitory life of a span length? but thine lasts to ages of ages, thy *Kingdom* has the same date as eternity, never commenced, never shall expire; thy *power* reaches from everlasting to everlasting, and thy *glory* indures from generation to generation. 'Tis our

earnest request that thou wouldst provide for the honour of thine own name, that thou wouldst not be wanting to thy self in the vindication of these thy glorious attributes, nor let them suffer by turning thy face away from our prayers.

And thus these three words may cast back a respect to the several petitions, as has been before observ'd; to those which concern God, in this manner. *Thine is the Kingdom*, therefore let *thy Kingdom come*, since it doth of due belong unto thee. Again *thine is the power*, therefore let *thy will be done*; for whose will should carry but his, whose will no one can resist? And lastly, which was propos'd first in the petitions, (that the Prayer might begin and end alike, and God's glory might be the  $\alpha$  and  $\omega$  of it.) *Thine is the glory*, therefore *hallowed be thy name*. And in subordination to these we proceed to ask in our own behalf, wherein yet those attributes seem to be

be no less concern'd, with some such reflection as this. *Thine is the Kingdom*, wherefore *give us bread*; it was a <sup>b</sup> *Pharaoh's* care to provide bread for his subjects: how much more will our King and our God supply all our wants, and allow us necessities? *Thine is the power*, therefore *forgive us our sins*, for: who has power to forgive sins but God? Oh! that it would please thee to shew this thy power in pardoning our iniquities, and not in avenging them! and lastly again, *Thine is the glory*, wherefore *lead us not into temptation*, whereby we may bring dishonour to thy name; *but deliver us from evil*, that we may glorify thee, the author of all our good.

And all these requests to be granted not for the present only, for a day, or an age; but this provision for his own glory and our wants to be *for ever*; because his *Kingdom* and his *power*, which are the store, whence this provision is to be made, and his *glory*, which



which is to be provided for , are *for ever* ; as also our wants need a continual supply. Now these his attributes having been in ages past, and being to last for all ages to come, by former experience of those that have been before us, and our own, beget a confidence for the future , that as<sup>d</sup> our fathers trusted in him & were not ashamed, so succeeding generations shall find, 'tis not in vain to seek him , and that he, whose goodness is unexhausted , will not be weary of doing good. So that the eternity of Gods perfections engages our posterity to hope in him , and concludes this prayer fit to be used as long as the world indures.

This *Doxologie* or Conclusion of the prayer is set down only by *St. Matthew*; *St. Luke* mentions it not, and accordingly the *Church* in her offices leaves it out ; nor does this difference plead any thing against the formality of the prayer it self, or the omission of  
this

this part prove, that the whole may be omitted and laid aside. For as't has been said before, Christ propos'd this Prayer upon two several occasions, at two several times; one was, e when he was preaching his Sermon on the mount before a great multitude of auditors, wherein he delivers in a large discourse the sum of Christian institution, and the duties of a holy life, of which Prayer being none of the least, himself propounds a pattern for imitation and use. f The other was more private in the company only of his disciples, when after he had been at prayers by himself, they desir'd him to teach them to pray, as *John* had done his disciples, whereupon he gives them this form for their constant use, at least upon solemn occasions, *When ye pray, say, &c.* Now this latter appointment of it leaving out the conclusion shews, that it is not an essential part of the Prayer, necessarily belonging to it, but an addition that may be

be spared, indifferent to be used or not; wherefore whether thou say the Lord's Prayer this way or that, so thou say it one way or other, either with this addition according to St. *Matthew*, so as to be one of the Christian multitude; or without it according to St. *Luke*, so as to be one of the disciples, we shall not quarrel; only do not thou quarrel at his wisdom, who thought fit to vary some expressions in the self same form, on purpose to please thee, that thou mightst have a liberty of choice, there being an express command to use it, and thou left to thy freedom to take which thou wilt.

One thing may yet perhaps be objected, why the Church should follow St. *Luke* in this omission, and take the rest from St. *Matthew*, whose words in expressing the fourth and fifth petitions differ from St. *Lukes*? To this some perhaps will answer that the *Doxologie* is of a questionable authority, as suppos'd to have crept in out of the

the *scholion* or margent into the text, wherefore it being without all doubt omitted in St. *Luke's* Gospel, & being doubted in St. *Matthew's*, (the *Vulgar* & *Arabic* Translations having it not.) that the use of it might breed no scruple it was thought fit to be quite left out: But allowing it a full authority, the Church may surely be allowed the same freedom, which any private Christian hath, of using which form it shall think fittest for publick service. Wherefore seeing both the Evangelists doe agree so far as the petitions, which make up the prayer, the Church might judge it convenient to lay aside the rest, and therein follow St. *Luke*. And again because St. *Luke's* language is more elegant, and difficult: St. *Matthew's* on the other side, according to the simplicity of the Hebrew style, being more plain and facil, might consequently be deemed fitter for popular use, especially when St. *Matthew* himself sayes that our Saviour did

did dictate it to the multitude; which variety of style together with the custom of Interpreters, (who are used to render the same things differently,) being consider'd, may also evince that this prayer, though deliver'd by our Saviour upon two several occasions, might be the very same in the *Syriac* language, which our Saviour used, though it be diversly express'd in the Greek: *St. Matthew* perhaps more closely adhering to the words than *St. Luke*, who according to his *genius*, to keep an accurate propriety of the Greek tongue, might take the liberty a little to vary. And of this we might produce many instances, in several discourses of our blessed Saviour related by them both, which though variously reported by both, nay by all four, yet were plainly meant for the same, so that both the forms, though not exactly agreeing in all the words, are but the same Prayer, and he that uses either of the forms sayes the Prayer,

Prayer, no less then he that should say it in *Latine* according to *Pagnin's*, or *Steven's* or *Beza's* Translation, who yet may differ in the plainest sentences, (as not using the same pen, and possibly sometimes out of the meer study of variety) shall be thought to say his *Pater Noster* in Latin; only he that would use it in Latin, would no question choose that Latin translation which he thought came nearest the Original, which is here the Churches case.

AMEN. This is a word our Saviour, (who was truth it self, & therefore call'd in the Revelation *the Amen*) had in his mouth often, and seldom began any discourse of weighty moment, but he fronted it with this asseveration, many times doubled too, *Amen, Amen, I say unto you*, i.e. *Truly, Truly*) as St. Luke expounds it) or *Verily, Verily*. But the chief use of it is at the end of our Prayers, especially in public devotion, where the Priest's blessings

blessings and services are to be attended with the peoples acclamation; an ancient custom, as appears by the Psalm, *h And let all the people say Amen.* It has a double significancy in it, not only to gather up the whole Prayer which went before, and throw it out at a word, with a fervent desire, that our requests may be heard and granted; But also to denote a confidence of obtaining, and an assured trust, that what we have been praying for, will not be denied us. It claps a *Fiat* to the Prayer, as the Septuagint render it, *i So be it*, and seems to demand performance.

*h Psal. 105. 17. i yivote.*

F I N I S.



THE  
APOSTLES CREED

THE EXPLANATION  
Of the  
APOSTLES CREED.

M

## THE APOSTLES CREED.

**I** Believ in God the Father Almighty,  
maker of heaven and earth.

2. And in Iesus Christ, his only Son,  
our Lord.

3. Which was conceived by the holy  
Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was  
crucified, dead, and buried.

5. He descended into hell; The third  
day he rose again from the dead.

6. He ascended into heaven, and sit-  
teth at the right hand of God the Father  
Almighty.

7. From thence he shall come to judge  
the quick and the dead.

8. I believ in the holy Ghost.

9. The holy Catholike Church : the  
communion of Saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting. Amen.

Of



## Of the Apostles

# C R E E D.

**T**He Apostles (as some deliver it) before they went into the several quarters of the world, to preach the Gospell to all Nations according to Christ's command, met and agreed upon the common form of Doctrine, which they should teach in each Province, wherein the sum of Faith might be set down. Others are of an opinion, that some grave and pious men did, at the beginning of the primitive Church, gather the sense, if not the very words, out of the Apostles

M 2      writings.

writings. Now *Symbolum* bears a double meaning; for it signifies, first, a military badge, or watch word; by which a souldier may know one of his own side from an enemy: So this distinguisheth a true Christian from an Infidel, or an Heretick. Secondly, a shot<sup>a</sup> or club, when every one payes his share towards the reckoning: Because the Apostles laid their heads together, <sup>b</sup> and every one contributed his peice. Wherefore it is also divided into twelve *Articles* according to their number: but it is more conveniently distributed into three main parts, that it may answer the Trinity of Persons, and their three-fold operation; thus. The first part treats of God the *Father*, & the work of Creation, whereby he made the world and all things that are contained in it. The second of God the *Son*, and the work of redemption, whereby he restored mankind fall'n by sin; and

<sup>a</sup> Rather *Symbola*, whence à *Symbolis* esse to meet at a club. <sup>b</sup> à *συμψάλλον* confervo.

and by his death and resurrection purchased Salvation for us. The third of God the *Holy Ghost*; and the work of sanctification, whereby he doth apply to the Church (that is) to the company of believers, the benefits purchased by Christ, to wit Pardon, Grace, and Glory.

*The first Article.*

**I** BELIEV. This word belongeth to all the parts of the Creed. We pray for others, we believ only for ourselves. *Thy Faith hath saved thee,* <sup>e</sup> faith our Saviour. *Faith* is either taken for the Doctrine<sup>d</sup> which we believ, or the grace<sup>e</sup> by which we believ; That is in the head, this in the heart. Again Faith is divided into Historical, Temporal, and Saving Faith. The first the Divels have<sup>f</sup> who believ and tremble. The second is of hypocrites<sup>g</sup> who believe for a time

M 3 and

<sup>e</sup> *Matt. 9. 22.* <sup>d</sup> *Quam,* <sup>e</sup> *Quâ credimus.* <sup>f</sup> *Iam. 11. 19.*

<sup>g</sup> *Mar. 4. 17.*

and fall off. The last doth properly belong to the elect, who are therefore called Believers, and the faithfull, who hold out to the end & <sup>h</sup> live by their Faith. Now Faith is a full perswasion of mind, and a sure confidence, by which we depend upon him, in whom we believ.

IN GOD. We are said to believe <sup>i</sup> *a God*, when we acknowledge that there is a God, and he that is such an one, as he hath discovered himself in his word, and works: to believe <sup>k</sup> *God*, when we are perswaded that his word is the very truth, and that whatsoever he hath promis'd, or threatned in holy Scripture shall surely come to pass: to believe <sup>l</sup> *in God*, when we place all our hope and trust in his power and goodness, who both will help those that trust in him, because he is a *Father*, and can, because he is *Almighty*. God is of an infinite nature, which exceeds all bounds of time or place,  
much

<sup>h</sup> Heb. 10 38. <sup>i</sup> Deum <sup>k</sup> Deo. <sup>l</sup> In Deum.

much less can be comprehended by our shallow understanding. we cannot know; but we must believ; and this very Faith doth as much exceed reason, as reason doth sense in evidence and certainty. The Holy Trinity, by which three Persons are one God; and the Incarnation of the Word, by which two Natures meet into one Person are high and deep mysteries, not to be reached by the eye, not to be fathom'd by the plummet, of our reason, but Faith takes the heighth with a *Jacob's* staff, and humble Hope fastens her Anchor in the bottom of this depth; and diffusive Charity embraceth the whole compass of Divine truth.

THE FATHER. The Deity is distinguished into three Persons, the Father, the Son, and Holy Ghost; and these Three are One and the same God. the Father begets the Son, the Son is begotten of the Father, the Ho-



ly Ghost proceeds from both the Father, and the Son. God is the Father also of all things; for of <sup>m</sup> him, and to him, and through him are all things.

**ALMIGHTY.** Who can doe all things, and doth whatsoever he pleaseth both in Heaven and in Earth: neither is there any thing too hard for him; for <sup>n</sup> who hath resisted his will? Yet God cannot lye, call back yesterday, or make the same thing to be, and not to be at the same time: for these are marks of extream impotence, not omnipotence, and God would not be God if he could doe them.

**MAKER.** God's power is not idle. Even before he made, he decreed to make, and his thoughts were busy about the work of creation from eternity. He made not as workmen doe of stuff lying before them; for

for he made all things of nothing: not with pains and weariness ; for ° he spake and they were made ; He did not only make the world , and then leave it to it's self , as Masons doe houses they build , but he preserves and governs too , and disposes all events to his own glory.

### OF HEAVEN AND EARTH.

That is, of the whole world, whereof heaven and earth are the principal parts. He spread out the earth as a floor, and built up the wals , and laid the roof of heaven ; he stored the elements with several creatures ; the heaven with stars , as lamps hung out; the aire with birds , the water with fishes, the earth with beasts. He made heaven & earth , and all things therein contained , in the space of six dayes ; but the chief of all his works were Angels the citizens of heaven, and Men the inhabitants of the earth, made after his own likenes , and indued

duced with understanding, and excellent gifts : But some of the Angels with Lucifer by reason of pride, left their station, and turned Divels : All mankind fell in Adam by disobedience from a state of innocence and happiness into a state of sin and misery, so that by nature we are the children of wrath; but by grace become the children of God; and that by means of the Son of God, who became the Son of Man, that he might save the children of men.

*The second Article.*

Here begins the part of the Creed concerning *Christ* the second Person. Now *Christ* is considered either in his *Person*, or in his *State*; which is twofold : the state of *Humiliation*, and the state of *Exaltation*.

*And*

*And in Iesus Christ, his onely begotten Son our Lord.*

The Person of Christ consists of two natures, Divine, and Humane: for as soul and body make up man; so God and man are one Christ. He is described here by his names & titles. The names are *Iesus* and *Christ*, by which are noted his offices. The titles which are given him, that he is *the only Son of God*, and *our Lord*, shew partly his essence, partly his dignity.

AND. He who believes the Father must also believe the Son: for <sup>p</sup> he who denieth the Son, hath not the Father.

IN. It must be the same faith, by which we believe Father and Son; since both Father and Son are the same God, <sup>q</sup> *I and the Father are one*, saith he; and therefore as *Ye believe in the Father, believe also in me.*

JE-

JESUS. That is, *Saviour*; for he came into the world to save sinners, that he might reconcile God and man, and recover fallen man out of the state of sin and misery, into a state of grace and glory. He saves from sin, and from the punishment due to sin, and freeth us as well from the power as guilt of sin.

CHRIST. *Messias* in Hebrew and *Christ* in Greek is all one as in Latin *anointed*. Now three kinds of men were wont to be anointed, that is, to be consecrated to their office by powring oyl upon their heads; to wit King, Priest, and Prophet. Christ was anointed with the oyl of gladness above his fellows, that is, extraordinarily furnisht with gifts of the holy Spirit. *Melchizedeck* was King and Priest; *Samuel* Priest and Prophet; *David* Prophet and King, *Christ* alone the thrice greatest, King, Priest, and Prophet. King by subduing our enemies

mies the world , the flesh , and the Divel , and ruling our hearts by his word and spirit. *Priest* by offering up a perfect sacrifice for us , satisfying divine justice for our sins , and by blessing us by a perpetual intercession. *Prophet* by revealing the will of the Father , and discovering to us all things which belong to salvation.

**HIS ONLY BEGOTTEN SON.** God hath many sons ; but Christ is the onely begotten. God is stiled <sup>f</sup> the Father of lights , and <sup>e</sup> the Father of spirits ; and the Angels are <sup>a</sup> called the sons of God ; Magistrates <sup>v</sup> children of the most High , because they resemble him in power and dignity ; and all Godly men are by grace made <sup>u</sup> the children of God. Now there is a vast difference betwixt Christ and these. All creatures by creation , blessed spirits by imitation, Princes and Rulers by institution, be-

<sup>f</sup> *Iam.* 1. 17. <sup>s</sup> *Heb.* 12. 9. <sup>t</sup> *Iob* 1. 6. <sup>v</sup> *Psal.* 82. 6.  
<sup>u</sup> *Rom.* 8. 16.

Believers by adoption; become God's children. But Christ alone is his Son by eternall generation, of the same nature, and essence with the Father, begotten of his substance before all time, God of God, Light of Light, very God of very God, equal to him in all things, as to the God-head. Christ as the Son of God had no Mother, as the Son of the Virgin no Father, who became *Man* that he might in the flesh satisfy for the sins of the flesh: yet continued *God* that he might appease the anger of an offended God: *Man* that he might suffer death, *God* that he might overcome it. " *God and Man* that he might be a perfect Mediator, and might reconcile God to Man by atoning wrath; and man to God by destroying sin; wherefore he took up humane nature, put not of the divine. But these two natures were united, and as it were married in the one Person of Christ.

O U R



OUR LORD. In respect of God, Christ is called the Son which shews his essence ; in respect of us a *Lord*, which shews his dignitie. Now he is *our Lord* both by right of creation, because he made us ; and by right of redemption , because he hath bought us with a price, and purchased us with his blood to be a peculiar people. We are no longer then our own , that we should fulfill the lusts of the flesh ; But we are Christ's the Lord's , to doe his Will, and keep his Commands.

The several Steps, by which Christ humbled himself , and Divine Love moved towards us , are his Conception , Birth , Passion , Crucifixion, Death , Burial, and Descent to Hell. The infinite is conceiv'd , the everlasting is born, the Blessed suffers, the King of Heaven is nailed to a Cross, the immortal dyes , the Immense is buried , and the King of Glory goes down to Hell. What strange contra-

traditions have our sins put the Son of God upon , who to procure our Salvation denyed himself, and put on the form of a servant?

*Which was conceived of the holy Ghost,  
born of the Virgin Mary.*

**CONCEIVED.** That is, cloathed with flesh, formed and fashioned into bodily parts, indued with sense, motion, and a reasonable soul inlivened, cherished , produced, preserved, increased, and in one word made man, Humane nature being taken up and joyn'd to the Divine.

**OF THE HOLY GHOST.** Not begotten of his substance , for then the third Person should be Father too, which is contrary to Faith : but by the operation of the holy Spirit, the power of the Highest overshadowing her , the Virgin without the help of man conceived; which is a  
miracle

miracle foretold by the Prophets, and fulfilled in our Messias. *x Behold a Virgin shall conceive and bring forth a Son.* now the holy Ghost did separate that most pure mass of flesh & blood, of which the Body of Christ was to be formed, from all corruption of our nature and the stain of sin, to which all other (the Virgin her self not excepted) are liable, who are born after the ordinary way of generation. *Behold, saith David (a man after God's own heart) I was conceived in sin, and in iniquity, hath my mother brought me forth.* Moreover, 'twas necessary that he should be born without sin, who came to die for other's sins: and the Lamb of God which was to take away the sins of the world should himself be spotless: He could not have been our surety, had he been himself a debtour, nor satisfied justice for us, could the law have charged him with any guilt of his own.

N

BORN

**BORN.** Having taken upon him a true body, being in all things made like unto us, sin only excepted, flesh of our flesh, and bone of our bone, that he might truly become the Son of Man, he observed the lawes and customs of humane nature, and after he had continued in the womb the usual time, he was at length brought forth into light, laid in a manger, wrap't in swadling cloaths, and attended by the Virgin, and bred up, passed his child hood in performing <sup>a</sup> obedience to his parents, and grew in stature and wisdom.

**OF THE VIRGIN.** It became God thus to be born, not without a miracle. Our Faith is full of miracles; *a Three-One God, a God-Man Christ, a Virgin-Mother Mary.* A Virgin she was before her delivery, in her delivery, and after her delivery; for they who are called *a the brethren of the Lord* are after the manner of the Hebrew

brew speech to be understood as Kinſmen. She was indeed eſpouſed to *Joſeph* but ſhe knew no man. Her Virginitie dignifies a ſingle life, her betrothing juſtifies the married ſtate. It pleaſed God to chooſe a woman without the help of man in the buſineſs of our ſalvation, for the honour and comfort of that ſex, that as by the diſobedience of the firſt woman mankind fell, ſo it might be recovered by the birth of the Virgin; and *Mary* might make amends for the miſcarriage of *Eve*.

MARY. For the greater certainty the name of the Royal Maid is expreſſed; ſhe being of the tribe of *Ju- dah*, of the lineage of *David* the King, according to the Prophecies concerning the Meſſias. Yet the Mother of the Lord, this Bleſſed Virgin was very poor, to ſhew that Chriſt's Kingdom was not of this world, and in this were the blind Jewes offended, that

they looked for outward pomp, & the glory of an earthly crown, little heeding the foretellings of the Prophets, wherein Christ is described a man of sorrows, to suffer all the punishment due to our sins, to wit, death, and all the miseries of an afflicted life.

*Suffered under Pontius Pilate, was crucified, dead, and buried.*

We pass immediately from his birth to his Passion; for indeed his whole life from his cradle to the Cross was nothing else, but a continual passion, being spent in hunger, thirst, fasting, watching and travelling, grief, reproach, and shame; and he was therefore sent into the world that he might die, and to this end God prepared him a body that he might lay down his life for His.

SUFFERED. Having undertook our cause he satisfied divine Justice,  
by

by undergoing those penalties, which God in his word hath threatned to the transgressors of the law ; He was by the sentence of an earthly Iudge condemned to death; that we might be acquitted before the heavenly Father.

UNDER PONTIUS PILATE. In that time, wherein *Pontius Pilate* was Governour of Iudea, being set over that Nation by the Roman Emperour; when was fulfilled that Prophecie, which foretold the coming of the Messias should be, ' when the Scepter was departed from Iudah, that is, when the Iews should be subject to a forreign power, having lost their own government.

CRUCIFIED. Christ being betrayed by *Iudas*, forsaken of his disciples apprehended as a malefactor, is brought to the judgement hall, and having been spit upon, and mocked

N 3

by



by the souldiers , accused by the Priests with the charge of blasphemy, persecuted with the hatred of the people crying, <sup>d</sup> *Crucifie him, Crucifie him*, scourged with whips, crowned with thorns and besprinkled with large showers of his innocent blood ; is at last by *Pilate* delivered up to the will & malice of his enemies; who nailing his blessed hands stretched wide open to the Cross beam , and his holy feet closed together to the upright beam of the Cross , exposed him naked to publick shame , being hung betwixt two theevs , in a place without the city , at the Feast of Passeeover ; and when he had given up the ghost with many pains and groans , a souldier pierced his side with a launce, that that saying might have place , <sup>e</sup> *they shall look on him , whom they have pierced.*

DEAD. By the separation of soul and body; for his body remain'd upon the

the Cross and his soul return'd immediately to God, as himself told the penitent thief. <sup>f</sup> *This day shalt thou be with me in Paradise.* He was not born after an ordinary manner, neither dyed he a common death: for as much as beside the extream pain he suffered, whilest he hung with the weight of his body upon the Cross, and the great shame to which he lay open, he lay under a curse, & the Law pronouncing him cursed that hangs upon the tree.

AND BURIED. Taken down from the Cross, embalm'd with spices, wrapped up in fine linnen, and laid in a tomb, where none had lay'n before, by the care and cost of <sup>h</sup> Joseph of Arimathea. And the malice of his enemies persued him beyond death, and attended him to his very grave, who, that he might not rise again as himself had promised, rolled a great stone to the mouth of the

N 4

tomb,

<sup>f</sup> Luk 23. 43. <sup>g</sup> Gal 3. 13. <sup>h</sup> Mar. 15. 43.

tomb, and clapping on their own seals  
set a guard to watch him.

**H E D E S C E N D E D I N T O H E L L.**  
That is, he went down into the lower-  
most parts of the earth, and for the  
space of three dayes remain'd in the  
grave amongst the dead: Or, as some  
expound it, he suffered the pains of  
Hell and the wrath of God due to our  
sins, and underwent the curse of the  
law and terrours of conscience, to  
which we were lyable. Others take  
the words, as they sound, of the place:  
that he did conveigh himself into the  
regions of darkness, and discovered  
to the divels, and to the wicked spi-  
rits the glory of his presence, and  
routing the powers of Hell, leading  
captivity captive, and trampling Satan  
that old serpent the enemy of man-  
kind under his victorious feet accord-  
ing to the first Prophesie of Christ,  
*\* The seed of the woman shall braise the  
serpents head.*

And

i Eph 4. 5. k Gen. 3. 15.

And in this sense, this article is the beginning of Christ's exaltation. The other degrees are his Resurrection, his Ascension, his Sitting at the right hand of God the Father, and his Coming to judgement.

**THE THIRD DAY.** After that he had lain three dayes in the grave, as *Jonas*, who was <sup>1</sup> the type of the Son of Man, continued three days in the whale's belly; It being observ'd that on the fourth day the body begins to corrupt, which was not to happen to Christ, *David* thus speaking concerning him: *m* *My flesh shall rest in hope, because thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy one to see corruption.* Wherefore early in the morning on the third day, which was for that reason appointed the Christian Sabbath,

**HE ROSE AGAIN.** Partly raising himself by his own virtue and divine

vine power, as himself saith, *"I lay down my life that I may take it up again, I have power to lay it down, and I have power to take it again ;* Partly being raised by God the Father, who when his Iustice was fully satisfied, released Christ out of the prison of the grave, and to that purpose sent his Angels to roll away the stone, death having now no more dominion over him, who having finisht the work of our redemption, rose again for our justification.

FROM THE DEAD. He return'd to life, appeared to his Disciples and others several times, shewed the wounds which he had received on the Cross, and <sup>o</sup> made *Thomas* who was hard of belief to feel his side, that he might know it was a true body; And having for fourty dayes together conversed upon earth, and given orders to the Apostles, how they should goe into all the world and preach the

the Gospell and plant churches, promising them the assistance of the spirit, he took his leave of them in this manner, as followeth.

**HE ASCENDED.** In the sight of his Apostles from the top of mount Olivet, where he had bin formerly used to spend much of his time in holy retirements and spiritual exercises, he lifted up himself from the ground, and so mounting upward through the aire was received by a cloud, and to the wonder of them all carried aloft out of sight, p two Angels telling them, as they stood gazing, that as they had seen him goe away, so he should come again.

**INTO HEAVEN.** The seat of the blessed, where God sits on his Throne, attended by millions of Angels far above the sphear of the stars & the sky, to wit, the highest heaven: For having dispatched the business,  
for

for which he came down on earth, he return'd to the Father by whom he had bin sent, to intercede with him in our behalf, and make out to us thence the benefit of all those things, which he had done and suffer'd for us here; And having conquer'd sin and death, and broken the power of Hell, what remains, but that he should as in triumph ride upon the wings of the wind, ascend to Heaven as the prize of his glorious conquest?

AND SITTETH. To note that he hath fully accomplished the work of our Salvation, he is said at last to *sit* down, that he may as it were *rest* from his labours: For the servant stands or goes whilst he is employ'd, and sits not down till his work be done: Now Christ put on the form of a servant, and came (as <sup>q</sup> he saith of himself) to wait, not to be waited on. That he sits also, is a token of that *authority* which the Father hath given him, having



having delivered unto him all power both in heaven and in earth, and put all things under his feet. So God sits in Heaven to order all things at his pleasure. Again to sit sometimes signifies *stay*; he sits there not to return before the end of the world. Lastly by this word is expressed the blessed and glorious condition of the Saints in the life to come, who shall *sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven*; and therefore to shew the greatness of the dignitie, to which Christ according to his humane nature is advanced, is added;

*At the right hand of God the Father Almighty.*

The *right hand* usually expresseth strength and honour; power and glory: besides *to give the right hand* is a sign of fellowship, and friendship; wherefore God *calls him the man my fellow*.

*fellow*: Now to speak properly God hath no right hand or left, nor any bodily parts; but that he may apply himself to our capacities, he doth use to speak of himself after the manner of men. Because earthly Princes are wont to place those at their right hand, whom they favour, and would shew a particular honour; as, *Solomon* entertained his mother. The meaning is, that God hath raised him to the highest pitch of honour, set him above Angels, principalities, and powers, and hath committed to his trust the Government of the world.

FROM THENCE. To wit out of Heaven, whither he ascended, and where he now is, Christ God & Man, at the last day in the end of the world, riding upon the clouds, shall shew himself, and

HE SHALL COME. Attended with innumerable Angels and Saints, with

*Christ's Coming to Iudgement.* 207  
with the voice of a Trumpet ; in a  
glorious manner to the joy of his ser-  
vants , and the terrour of his enemies.

**TO JUDGE.** For all mankind  
shall be gathered together from the  
four quarters of the earth ; and we  
must all appear before the Iudgment-  
seat of Christ , to give an account of  
our works. Then shall the books be  
open'd , and every man's conscience  
shall witness against him , and that  
which hath bin done in secret shall  
be made known , and the thoughts  
of the heart shall be discovered: Then  
righteous sentence shall proceed from  
the Iudges mouth according to the  
Law and the Gospell : Then shall be  
put a difference betwixt the good and  
bad , the righteous and the wicked ;  
when God shall reward his servants  
with a Crown of Glory , and destroy  
his enemies with an everlasting de-  
struction & endless torments. There  
is a twofold coming of Christ , Christ  
came

came first to be judged , the second time he will come to judge

THE QUICK. Those who shall then be found alive , who<sup>m</sup> shall be suddenly changed , in the twinkling of an eye , and without death shall pass from death to life.

AND THE DEAD. For the dead shall rise again , as many as from the beginning of the world , throughout all ages have lived upon the face of the earth , and though they have been mouldered into dust , or torn by wild beasts , or buried in the waves of the Sea ; yet they shall take up the very same bodies again , to which the soul may again be united ; God's power bringing this about , and his justice so requiring it ; that every man may in his body reap the fruit of those things , which he hath done in the body.

**I BELIEVE.** With the same Faith, by which I believ the Father and the Son, I believ also in the third Person of the holy and blessed Trinity: Being verily perswaded, that he is true God, and the power of the most High; depending upon his assistance, and finding by experience that whatsoever good I either doe or have, comes all from him.

**IN THE SPIRIT.** He is therefore called Ghost or *Spiris* <sup>w</sup> because he partly proceeds from the Father and the Son, by way of breathing; partly because he breaths into us good thoughts and holy desires; wherefore it is added

**HOLY.** Seeing that he is not only Holy in himself, with such holiness as far exceeds all other blessed Spirits, both Angels, & Saints, but also makes us holy by an effectual working of grace in our hearts. He it is that ap-

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plies the benefits of Christ's death unto us , and makes us partakers of the salvation, which he hath purchased for us by his blood. The holy Prophets and Apostles were the penmen of the Holy Ghost , who wrote as they were inspired by him. He gathers the Church by the Preaching of the word , having furnished the Apostles with the gifts of tongues, & provided a ministry and other holy ordinances for the propagation of the Gospel, filling up the number of the elect , and bringing souls to life.

**THE CHURCH.** The company of believers, whom God hath ordained to life , before the foundation of the world was laid; & whom he hath called out of a state of sin, to the profession of Faith in Christ, and a holy conversation, whom he also doth rule by his Word and Spirit.

**HOLY.** Gathered , and guided by  
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the Holy Ghost, distinguished from the rest of the world by holy appointments, adorning their profession with holy works.

**CATHOLICK**, or *Universal* in respect of time, place, and persons; being to last through all ages of the world, spread abroad over all quarters of the earth, & consisting of men of all ranks and conditions; God having shut the gate of his Kingdom to none, but such as wilfully refuse to enter. Now the Holy Ghost bestows upon the Church, which he gathers by the word, and sanctifies by grace, these Blessings which follow.

**THE COMMUNION OF SAINTS.** Whereby the Saints, who are the faithfull ones, the chosen, and the children of light, are united to Christ as their head, and amongst themselves as members of the same body, the Church, drawing virtue & life



life and efficacy from Christ, and performing to one another all offices of Charity, as being knit together with a spirit of love, and bond of peace.

**THE FORGIVENESS OF SINS.** Which the spirit on our unfeined repentance assures us of, by applying the merit of Christ, and sprinkling our consciences from dead works with his blood, which he powred forth, to be a price of souls; neither doth he onely seal to our hearts a pardon of former offences, shewing us the favour of God reconciled in his Son; but doth withall give us power to resist sin for the time to come, cleansing us from every defilement of the flesh and spirit, subduing our lusts, changing our wils, and renewing our natures according to righteousness.

**THE RESURRECTION OF THE BODY.** For in the last day when Christ

Christ shall come to judgement, the trump shall sound, and the dead shall arise with the very same bodies that they had before, and every one shall receive according to his works. For as much as the wicked shall be thrown into Hell, there to be tormented with the Divil, with the worm which never dyes, and the fire which is never quenched. But the good shall enter into

**LIFE EVERLASTING!** Where they shall rest from their labours, and enjoy God for ever, living in abundance of joys and pleasures, \* which neither eye hath seen, nor ear hath heard, nor can the heart of man conceive.

And all these things I believe not onely with an Historical Faith, but appropriate unto my self, being fully perswaded, that God made me by his power, preserves me by his goodness,

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and

and provides for me both in soul and body by his infinite wisdom. And that the Son of God, whatsoever he hath done or suffered, he performed and underwent for my sake, that I through him might live: And that the Spirit of God dwelleth in me, working in me Faith & Repentance: that I am a true member of the Church, that my sins are forgiven me, that I shall rise again, and see my Redeemer with these eyes, who shall out of his free bounty reward me, his unworthiest servant, with the Glory which shall have no end.

**F I N I S.**

**THE EXPLANATION  
OF THE TEN  
COMMANDEMENTS.**

## The Ten Commandments.

## Exodus xx.

**G**OD spake all these words, saying,  
I am the Lord thy God, which  
have brought thee out of the land of E-  
gypt, out of the house of bondage.

## I.

Thou shalt have no other gods before  
me.

## II.

Thou shalt not make unto thee any  
graven image; or any likeness of any  
thing that is in heaven above, or that is  
in the earth beneath, or that is in the  
water under the earth. Thou shalt not  
bow down thy self to them, nor serve  
them: For I the Lord thy God am a  
jealous God, visiting the iniquity of the  
fathers upon the children, unto the  
third and fourth generation of them  
that hate me; And shewing mercy un-

to thousands of them that love me, and keep my Commandements.

### III.

Thou shalt not take the Name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his Name in vain.

### IV.

Remember the Sabbath day to keep it holy. Six dayes shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger, that is within thy gates. For in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Therefore the Lord blessed the Sabbath day, and hallowed it.

### V.

Honour thy father & thy mother; that thy dayes may be long upon the land, which the Lord thy God giveth thee.

### VI.

## VI.

*Thou shalt not kill.*

## VII.

*Thou shalt not commit adultery.*

## VIII.

*Thou shalt not steal.*

## IX.

*Thou shalt not bear false witness against thy neighbour.*

## X.

*Thou shalt not covet thy neighbours house ; thou shalt not covet thy neighbours wife , nor his man-servant , nor his maid-servant , nor his ox , nor his ass , nor any thing that is thy neighbours.*

THE





# T H E TEN COMMANDMENTS.

**G**OD, when he had created the stately frame of the World, and furnished the scene of nature with various kinds of creatures, prescribed an order & course, in which every thing should move; for his command doth as well determine the actings of his creatures, as it did produce their beings: Thus the great wheel of nature keeps an orderly and constant course; and, as in a watch or some other curious piece of workmanship, every small parcel of his work observes the rule of it's motion, and is by that principle, the workman's hand put

put into it , guided to those ends for which it was made. And this is the *Law of Creation* , by which all creatures pay an obedience to their Creator ; for as they depend upon his power to Be , so 'twas fit they should be directed by his wisdom to Act.

This is indeed the *Law of Nature*, which God , as supreme Sovereign and absolute Lord , and proprietour of all things , has the sole right of imposing. By this the heavenly bodies dispense their influences , and steer their motions , which when excentric are not irregular. The Sun knows his place of rising and setting , and it must be miracle that either stops him in his wonted roade, or puts him back. The Moon is constant to her changes, and all the stars fixt to their stations, nor doe the wandring stars rove out of those bounds which God hath set them. The very inconstancy of weather and vicissitude of seasons is order'd by this Law, and when any thing  
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in the Elements happens extraordinary, as that fire should refuse to burn, water deny to drown, &c. 'tis because a more particular warrant hath superseded the general commission, which was sign'd at first; for the law-giver has power to alter his own laws, & make what exceptions he please: which was the ground of *Abraham's* Faith, who though by the general precept forbidden to kill any one, yet upon special command thought himself obliged to sacrifice his own and onely Son. To this Law are subject the Sea also, ebbing and flowing, from & towards the shore; God having appointed it its bounds, beyond which it may not go; and the Earth with all plants and fruits which grow on the surface of it, and stones and minerals in the bowels of it, according to the rules of each kind.

Of this Law a particular branch is that, which we call *natural instinct*; whereby living creatures, which are  
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indued with sense and motion and a faculty of propagating their like, to wit, Birds, Beasts, Fishes and creeping things are regulated in the managery of their care and converse. Hence springs that tender affection, which all damms have for their young ones, the conjugal fidelity of pairs, the rules of order and government amongst societies, such as Sheep, Bees, &c. After this manner it pleas'd the faithfull Creatour to provide a Law for the well-being of his creatures; without which the universe would have been still a meer *Tohu* and *Bohu*, void and without form. This is that ligament, which binds the jarring Elements in a league of amity, and sets every thing a work, quietly to its own ends, so as to preserve the whole; and were it not for this, all things would run into confusion.

But man being a creature of a more excellent make, and having the imprese of divinity stamp'd upon him,  
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(being made in the likeness of God,) was not to be coop'd up within the same measures as his fellow-creatures, and be guided to his duty by blind instincts and a reason without him; but had a greater latitude as of knowledge so of liberty allow'd him; for it was thought fit, that he, who was to have dominion over the rest, and to act Sovereign among other creatures, should be intrusted with the government of himself. Wherefore he had an understanding & a will given him, whereby he might see and choose his rule, and might determine himself to a generous obedience. And these faculties of his were (as all things else were that God made) at first very good; his understanding right and wise, his will holy and just, of perfect sufficiency to lead him to the right, and of as perfect an indifference to leave him to the wrong; besides, his affections pure and free from all disorder. Now that man might not pride himself in the reflection.

flexion upon his own excellencies, and that God might from this his Vicegerent and Prince of the Creation have some small acknowledgment of subjection, it pleased him to make a command of tryall in a slight matter indeed (the eating of an Apple) but loaded with a grievous threat, *In the day that thou eatest thereof, thou shalt dy the death* : The breach of so easy an injunction upon so solemn a denunciation aggravating the ingratitude and the contempt of the offender. And see, how hard it was to persist in good, even for him who before never knew evill ? How slippery a State Innocence, when there is but the least temptation to debauch it ? How frail a thing the best of men, if he be left to himself ? A toy tempts *Adam* from his obedience and his happiness together, and from *Eve's* hand, which administred the sin, he took his death too. Then were forfeited all the glorious priviledges of his Creation; then  
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were defaced all the resemblances of divine perfections; then was his soul as well as body left naked of all graces and virtues, & his original righteousness turn'd into *original sin*; then were his dayes cut short by bringing a mortality upon himself and his posterity, so that he, not *Cain*, was the first murderer; then was lost even that awe & authority, which he had over the other creatures; who after man turn'd rebell withdrew their allegiance too; And 'tis not unlikely that by the sin of man the affections of the very brutes have been debauch'd from their natural temper; Hence possibly those enmities and antipathies, which some kinds of creatures have to others, that before in the golden age of innocence liv'd at peace; hence those quarrels & animosities, which those of the same kind exercise; & hence perhaps those (I may say) vitious miscarriages and enormous misdemeanours of several individual creatures, those especially

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which



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which are man's domesticks, & have a more familiar acquaintance with his manners; as dogs, swine, &c. which sure, had man continued innocent, would have kept to rules of meekness, modesty, and such other virtues, as was fit for the goodness of the supream Law-giver to prescribe for the preservation of peace and good order amongst his creatures. Thus hath the *Fall of Man* put whole nature into disorder, spoil'd the natural principles of honesty and justice, and by abusing the Liberty of doing good or evil, brought us all into a sad necessity of doing nothing else but evil; that, whereas he had only a possibility of sinning, 'tis impossible for us not to sin.

Wherefore when God saw that those notions and inclinations, which he had implanted, were by the fall so batter'd and marr'd, that they could be no longer usefull for those great purposes of his own service & man's  
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felicity; & that man had now darkned his understanding, depriv'd his will, and corrupted his affections, & made himself in all his faculties and members a vassal of sin; he was graciously pleas'd out of the rubbish of those endowments & that law which he had written in man's heart, to collect, and set down in writing, a Law, by which man might be instructed to his duty; that humanity might not wholly degenerate into beast, and withall to show that God hath not lost his right to command, though man have lost his ability to obey. 'Tis true, that all the time before the flood, and some good while after, man-kind was govern'd by an unwritten Law, by inbred notions of right and wrong, and traditions handed to them by the Patriarchs from the fathers to the children; such as was the worship of God by offering sacrifice and first fruits, by calling upon his name, and keeping the Sabbath, & those precepts which

were given to *Noah* and his three sons: and thus some remnants of the primitive integrity were alwayes visible in the customes and usages of the most savage people, that had no positive law to walk by; whence arose that which we call the *Law of Nations*, all nations agreeing in some common principles at least of publick justice, and God instructing them by his Sun and his rain, though he did not teach them by his word and messengers.

Yet when the number of men was multiplyed into so many nations, (which began to difference themselves by manners & religions as much as by languages and countries,) and their lives shortened so, that tradition could not be conveyed so purely to posterity as formerly; it pleased God to choose to himself a peculiar people among all the nations of the Earth, even the family of his friend *Abraham*, to whom he might make more  
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particular discoveries of his will; and having by four hundred years affliction in Egypt, and a miraculous delivery thence, prepar'd the children of Israel for the receiving of his Law, he did in open audience from the top of mount *Sinai* with his own Mouth pronounce aloud, and afterwards with his own Hand fairly engrave on two Tables of stone the *Ten Commandements*; which though they be in a special sense termed the Law of God, yet the whole Scripture may be and is so stiled often, in as much as the History of the Bible doth but serve to represent examples of obedience or disobedience to this Law, and the Prophetical writings are but explications and comments upon it, and the Psalms and other sacred pieces are but Meditations and pious descants. This is that we call the *Moral Law*, the rule of manners and the guid of life, which teaches every man how he is to behave himself both towards God

and towards man , whether as he is considered barely in his person or in his relation.

There is mention made also of other Laws of Gods making which were peculiar only to the Iews : the *Ceremonial* Law which sets down rules for sacred persons, places, times, assemblies, vests, utensils, sacrifices, and other rites ; and for the ordering of all Ecclesiastical affairs: and the *Judicial* Law, which provides for the securing of propriety and peace , for the creation of Magistrates and administration of Iustice , and all politick concerns. Now though these were indeed so proper to the Iewish State and Church , that no other Nation is strictly obliged to their observance; & although the Levitical Priesthood is ceast, and the Ceremonies, being but types and shadows of Christ which was to come , were at the rising of that Sun of righteousness made void and useless to the Iewes & dangerous



to Christians , since the use of them would tacitely imply a denial of our Lord's coming in the flesh , and so indeed prove down right Antichristian, he being <sup>a</sup> the Antichrist , which denies that : yet I know not why Statesmen should not think themselves obliged to respect the lawgiver's wisdom and the equity of the thing, though the law it self doth not oblige; as in the case of thieves , a fourfold restitution would look like a more proportionable punishment then present death , no goods amounting to the value of life , and a Bridewell or Plantation be a sorer course to chastise the malefactor for his mischievous actions , & surer to recover him from his wicked habits, then the goal and gallows. Again God's Law hath given adultery it's due , punishing it with death, the honour of the sufferer being irreparable ; whereas man's law commonly is so remissly either made or executed , that all the satisfac-

tion the injured person must expect is from his own patience, fearing least by a challenge of justice, he make himself but the object of a publick reproach. Nor do I see, why the use of any innocent Ceremony in gesture or vesture, &c. should now be deemed unlawful upon this ground, because the Levites perhaps used one not much unlike; or why the Governours of the Christian Church may not in things indifferent order the same observances, as were used in the Jewish, and yet not lye under the scandal of Iudaisme: as to instance, shall a white vest now be less becoming, because the Levites wore linnen? surely if this argument hold, blacks will be much more misbecoming the holy order, as being the colour by which the Idolatrous Priests<sup>b</sup> were distinguisht. But 'tis not perhaps the thing so much discontented, as the imposition. They would be left at liberty, and have their obedience as indifferent, as the Ceremony.

<sup>b</sup> Call'd thence כמרִים Kemarim, i. e. Attati. Zeph 1.4.

mony. 'Tis too manifest, what this means; they can brook no superiours; they would have no authority over their heads; for 'tis confest on all hands, that God cannot be served without form and Ceremony, of time, of place, of persons, and that a distinctive government, whereby we may know him that officiates from the rest of the company, is expedient. Now set pride and faction aside, and 'tis easy for any indifferent man to judge, whether it be fitter to obey the grave and deliberate constitutions of the Fathers & Governours of the Church, or be led by the sudden and mutable fancy and humour of every parochial Teacher, especially such as these late times have afforded us many, whose forms it has bin unsafe to say *Amen* to, and whose postures and garbs have rather moved the laughter of the vulgar, and the pity of serious auditors, then their devotion. Whose discretion will it be best to trust to? And if there

there be such a thing as Church-Government, where will it lye, if not in determining things of this nature? Besides such stragling Pastours do not consider, what a sorry example they set to their flocks; for how can they expect that obedience, which themselves refuse to pay? or how can they hope to exercise a Pastoral authority over their hearers (amongst whom some peradventure are men of as large abilities and as great learning & piety as themselves) when they themselves affront the Episcopal authority which is over them? But they resolve to be directed wholly by Scripture, and will do nothing without an express Text. I wish they would but take notice, what advantage they reach out to all schismatics, and fanatics, and how easy 'tis to use their arguments for the overthrow of all decency and order, contrary to the Apostle's rule, *let every thing be done decently and in order.* Where's Scripture,

pture, say they, for surplice, for cross, for kneeling? Has not the schismatick improv'd this objection to them unanswerably? Shew me Scripture for gown, for black cloak, for capps, for pulpit, for bells, for churches, for Minister's set maintenance, for any thing, for every thing. Thus we see, if this hold, nothing wil stand. In short, some habit, some place, some posture, &c. is necessary to the worship of God; but what particular habit or form or posture is fittest to be used, that which the wisdom of the Church prescribes, or that which the discretion of each private Pastour shall make choice of, I shall leave to the sober Reader to judge. Again 'tis not the Ceremony so much troubles some, as the significance of it; as though any thing could be appointed, which an ordinary wit will not make significant. Our Saviour himself (if learned men mistake not) was not so scrupulous, who hath transcrib'd into Christian practice

Etice several usages of the Iewish Church, even to the very expression, as in the Lord's Prayer, and the Sacrament of the Lord's Supper, several passages whereof are quoted out of the Iewish Liturgies and Rituals. To conclude, it concerns us to be very wary of changing old well-laid customs, though they be but superstructures, for fear of shaking the foundations: and let some men please themselves (as they list) in their spiritual liberty (as they call it) or itch (as <sup>d</sup> the Apostle calls it) wofull experience has taught us, that the Church is in great danger, where she is left to the conduct of particular ministers. Not to say, that discontents and quarrels about the circumstances of religion, as they give vent to schismes and separations in Church; so they often lead the dance to seditions and rebellions in State; for Schisme and Rebellion likely go hand in hand, and men would be as willing to have their civil

vil liberty as their spiritual; and it may be observ'd, that those pens, which have travell'd most against Prelatical tyranny (as they term it) have bin easily encouraged to go on, and strike at civil power, as liking no Monarchy whether in Chair or Throne. Wherefore let us study peace, and if we cannot shew our selves good Christians by our self-denial, by submitting our discretion and our abilities to the rules of the Church and the wisdom of our superiours; yet let us out of love to our Country act the part of good Subjects, and not with unreasonable discontents and unseasonable quarrels indanger the imbroiling of three Nations in the miseries of a civil war; having found by tryall, that Discontent improves to faction, and Faction blows the Trumpet to Rebellion.

The *Law* according to the importance of the Hebrew<sup>e</sup> word signifies doctrine and instruction, teaching us  
how



how to order our lives ; and as the Greek<sup>f</sup> word notes, to give unto every one his due ; unto God the things which are God's , and unto men the respects and offices which belong to men; And it is attended with promises and threatnings. The promises hold forth rewards to the obedient , the favour of God and a prosperous condition , even as to outward things in this world , and everlasting life and happiness in the world to come. The Threatnings denounce the severity of God's judgements on the breakers of the law here, and an everlasting death in never dying torments hereafter. The Law is a hedge to keep us in within the bounds of duty, but it was it self to be fenced and secur'd with the proposal of rewards and punishments, that , if the love of vertue alone could not win us, the advantages of holiness might allure us, and, if the deformities of sin in its own ugly shape could not affright us , we might  
be

*f Νόμος, à νόμος tribuo; quod jus suum cuique tribuat.*

be startled with the dreadful apprehension of those plagues and evils, which it brings along with it. Now the Nature of God's Law is much different from the laws and institutions of men. God's Law is perfect, and has provided for every condition of men and for all their actions; here's no rule wanting which is necessary, nothing redundant or over much; but the ordinances of men are but poor scantlings & consequences drawn out of a shallow reason, and enlarged by further experience, new occasions still requiring new supplements. God's Law is pure & holy, proceeding from a Holy God, & making those holy, that place their studies and indeavours in the exercising of it: but those laws, which are derived from the puddle of humane reason, carry along with them the mixture of corruption, passion and interest & ignorance, and many times down-right wickedness and injustice being interwoven

woven in the very frame and constitution of them. And above all, where as the politick devices of men can only restrain the outward man, and lay traps for words and deeds, but cannot insnare the freedom of thinking, God being Lord of the Conscience, his statutes reach conscience, captivate the mind, and apprehend each guilty thought: and whereas here on earth plots and conspiracies against authority are made out only by what has bin done or said, God's supremacy will arraign those that rise up against him by the evidence and verdict of their own conscience.

This Law being so perfect, so pure, and so holy, 'tis impossible for us, who are altogether evill, by our own natural strength to accomplish; for we are not able of our selves so much as to think a good thought; so that, if we stand to the tenour of the Covenant of works, whereby we are obliged to a punctual and exact obedience to the Law,

Law, in all its parts, in all our thoughts words and deeds, and God should be strict to observe what is done amiss, and should in judgement proceed against us accordingly, no flesh would be justified in his sight: for we have all sinned, and come short of the glory of God; short of it both as the end and as the reward of our actions: we have neither lived up to it, nor can we upon our own account be made partakers of it; Wherefore that all mankind might not faint under this intolerable yoke, and sink under the unsupportable burden of this Law, God was pleas'd out of his love to mankind to strike a *New Covenant* with us in the Blood of his Son, who has made the yoke easy and the burthen light, by bearing it for us. The terms of the first Covenant are, *Do this and live*; of the second, *Believe and thou shalt be saved*. The Covenant of Works requires an exactness, the Covenant of Grace looks for the sincerity of obedience. Q Nor

Nor doth this Law of Faith void and null the Moral Law, but the terrors of the Law drive us to imbrace Gospell-terms; for which reason the<sup>h</sup> Law is called *the Scholemaster to Christ*. For when a sinner is convinced, how unable he is of himself to fulfill the demands of the Law, and how his multiplied transgressions render him lyable to the curse of the Law and the fierce wrath of God, he in the apprehension of his own guilt and insufficiency flies to the Mediatour (as to a city of refuge) who hath fulfill'd the Law for us, and hath undergon the wrath of an offended God and the curse of a righteous Law, that he might be able to save those to the uttermost, that should put their trust in him. Neither doth the Law of works cease to be of use to those, that are in Christ, and are now under the Covenant of Grace; for Obedience as well as Faith is required, as a condition of the new

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Covenant ; for it must be a Faith *acted or acting by love*, and, though the person is justified by faith, yet that faith must be evidenced by good works : \* *Shew me*, saith the Apostle, *thy faith by thy works*. The Moral Law then remains still in force, as a rule of this obedience: as it shews our misery and drives us to Christ, so it regulates our gratitude, when we are in Christ. The Law is a glass to present us with a sight of our sin, by comparing our past actions with the rule; and a lanthorn too to direct us in the path of our duty, by comparing our future actions with the same rule. In the one respect we see at what distance we have lived from the rule, and repent; in the other respect we see how to keep close to it, and amend our lives. The Law indeed has lost it's damning power as to the righteous, but 'tis still in force to direct; & though they are acquitted from the curse by the merit of our Saviours death, they

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are not discharged from the duty, as being risen again with him to a newness of life, and created in him to good works. Nay, their obligations are heightened, and they are to have greater respect to the Law, that they may proportion the measures of their gratitude to the merits of their Redeemer: for they, who have had much forgiven, must love much, and love is the fulfilling of the Law. Christ having bought us with a price, we are no longer our own to fulfill the lusts of the flesh, but we are his; and we shall be known to be his by loving one another, and keeping his commands. And 'tis plain, that he meant not to release us from the Law, but rather to improve and enhance the observation of it; and in those things, wherein the ties of the Law were slacken'd, either by God's indulgence, or false glosses and corrupt customs of men, to fill it up, and clear it from mistakes, and lay greater weight



*The Division of the Law.* 245

weight on it's precepts; as appears by his Sermon on the mount, wherein he goes over most of the particulars. And what the Apostle sayes before conversion, *1 If it had not bin for the Law, I had not known sin*; so we may say after conversion. Were it not for the Law, we should not know our duty.

The Law is divided into *ten Commandements*, whence 'tis called the *Decalogue* or ten Words, which were written upon *two Tables*, four on one Table, and six on the other. 'Tis not amiss to take notice of the division: the Law is a rule of practice, and the hand the great instrument of action, a Table for each hand, and for every finger a Commandement. A brief survey of the method & scheme, by which the commands are distinguished, we may take thus. The first Table sets down the duties we ow to God, the second Table contains our

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duties to Man , our neighbours and our selves. All is but Love , but with difference of degrees ; for our love to our neighbour must be subordinate and inferiour to our love to God ; so our Saviour hath resolved the summ of all ; *m Thou shalt love the Lord thy God with all thy heart , with all thy mind, with all thy soul, and with all thy strength.* to as high a degree, as possibly we can ; for it may be supposed that these several words signify but the same thing, that is, the highest intension of love. It would be too Critical perhaps to make a different sense of each word , that *the heart* should signify the will , *the mind* note the understanding, *the soul* stand for the affections, and *strength* imply our bodily service. It means sure the whole man. *And thou shalt love thy neighbour as thy self.* And that one would think should be very well , but this Law teacheth us how to love our selves too. There's scarce any one doth  
that

that so well as he should doe. Our neighbour cannot quarrel us, if we love him as our selves; but God will not be content with that; he will be loved above every thing, above self it self. We must love every thing else for God's sake, and God for his own. The duties to God take up the first place, and those being discharged will *a priori* effect the second table duties. He that go's thorough the first table, will never boggle at the second. Religion and Knavery are inconsistent. Can he be holy that's unjust? fear God that honours not his King? doth he conscientiously fear an Oath, who makes no conscience of a Lye? a zealous professor and a cheat? a strict Sabbath keeper and an Usurper, a Rebbe? scrupulous of idolatry, and yet delight in adultery, and indulge himself in schisme, envy, and other works of the flesh? If these things may be reconciled, then Saint and Divel, Christ and Belial, heaven and hell may be joyned

together. Such man's religion is vain. The duties to man follow in the second place, and will *à posteriori* demonstrate the first table duties, and he that's thorough paced here gives a fair evidence, that either he has made or means to make his progress further. An honest man and yet an Atheist? a charitable person and idolatrous? a loyal subject, a good neighbour, and yet a swearer, a Sabbath-breaker? the Morality of such men is as counterfeit, as the other's Religion was: for how can he be faithful to his Prince, who is false to his God? or exercise charity aright towards men, who fear's not God's displeasure? We must not part the two tables, but take them together, spiritualize our morality, and civilize our religion.

Our love to God is seen in the worship we give him; now the worship of God is either internal, of the inward man; and that is prescribed in the *first* command: or external, and that is  
shewn

shewn forth in our gestures, directed by the *second*; in our words and speeches, which are the subject of the *third*; and in our work all the week and our rest on the Sabbath, which is the business of the *fourth* commandment. Our love to our neighbour is consider'd either relatively to our superiours, &c. in the *fifth*; or absolutely to all men what so ever, in the rest; and that either externally in his body, as to hurt, in the *sixth*; as to defilement, in the *seventh* command; in his goods, in the *eighth*; and in his good name in the *ninth*; or internally, which strikes at the root of all, evil concupiscence, in the *tenth* commandment. So that the first and last do more particularly restrain the inward man, the rest do more immediately order the outward man; yet so as that the thoughts and desires also are reduced to the same heads.

Having taken this brief survey, before we proceed to the commandments

ments in particular , 'tis necessary to take along with us three or four general rules, according to which they are all to be understood. *One* is, that every Affirmative precept includes a Negative , and on the other side where any sin is forbidden , there the contrary vertue is injoynd : thus the Commandements are like the flocks of *Engedi*, every one bears twins. The Commandements are most of them negative , there being but two , the fourth and fifth , that are set down affirmatively ; yet he that has but a negative religion , will hardly be acquitted by the Law. 'Tis not enough not to kill thy neighbour , not to steal from him ; but thy charity must be imploy'd in helping him , when he is in danger and in want: nor will it serve turn, that we do not worship images, nor take God's name in vain ; but we are bound to worship God , and to make a reverent use of his name. *Another* is , that where any duty is commanded

manded or any sin forbidden , there the several kinds, degrees, causes, occasions, signs, circumstances, & whatsoever else belongs to that duty or that sin , are together with it commanded or forbidden ; as murder includes in it hatred , quarrel , and all manner of hurt. The expression indeed is scant, but very comprehensive and of large sense. The *third* is, (which was partly toucht at before) that in every command not only gross acts, but together with our deeds , our words , and above all our thoughts are consider'd ; it being God's prerogative to be a searcher of hearts , and God of all parts requiring the heart, and having erected there his judicatory , even our own conscience : and this was that great advantage of God's Law beyond all humane laws , that it orders the thoughts , and divides betwixt the joints and the marrow. 'Tis not sufficient then to have a demure outside like the Pharisees cups and  
plat-



platters, but we must keep a clean inside: for God requires truth in the inward parts. And this is indeed the perfection, that Evangelical obedience aims at, sincerity, & the right ordering of our thoughts & desires is the highest pitch of Christianity, as giving God the great glory of his omniscience. A *fourth* may be this, that all Virtue consisting in a mean hath two extreames, on each side one, a vicious excess and a vicious defect, which both fall under the prohibition, though but one perhaps be named. The Atheist which owns no God at all, is as much a transgressor of the first precept, as the Polytheist, who has a multitude to pay his devotions to. Fondness may be as great an error in love, as too much severity. Prodigality transgresses the bounds of a liberal disposition, as covetousness comes short; when we are bid not covet that which belongs to another, it is not meant we should fling away what's our own. Wherefore

fore we must keep a middle road, take heed of being righteous too much or too little, we must neither turn to the right hand nor to the left. The *fifth* and last rule is this; That the same Grace or Sin, the same good or bad act, may in several respects, be reduc'd to several commandements; as the eating of the forbidden fruit, and the disobedience of *Lot's* wife, &c. Indeed the whole circle & round of virtues, is like a gold-chain, where if you break off one link, you spoil the whole chain; whence may have proceeded that note of *St. James*, That *he who breaks one Commandement, is guilty of all*; not so much because the Authority of the Law-giver is the same in the several commands, as by reason of that mutual coherence and dependence, which the Commandements have with one another. Most sins, are made up of a complication, and are like a bed of snakes ensolded together. To this head may be brought

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brought those sins which are of a transcendent nature, and are scarcely to be lodged properly and directly in any one precept, but seem rather to include the violation of them all: such as are Pride, Hypocrisie, Ignorance, malice, profaneness, sloath, with their opposite virtues, meekness, sincerity, discretion, charity, zeal and diligence, &c. And some other Beldam sins, which are the womb and outlet of other sins; as presumption, despair, drunkenness and covetousness, which the Apostle hath branded as *the root of all evil*: and their contraries, Faith, Hope, Temperance, contentedness, &c. which all seem to be accumulated habits, and so resolve themselves into many, if not most parts of the Law. Taking these rules along with us, we shall with the more ease take the just measures of each command in its full latitude; for God's  $\pi$  Commandments, as the Psalmist has observ'd, are *exceeding broad*: Much matter deliver'd in

in few words; for so it became the Majesty of the Law-giver to use plainness and brevity, to help the understanding and ease the memory of the hearers, and he that would to purpose understand the Law of the Lord, must meditate in it day and night, that so he may time his duties aright, and be like the tree planted by the river side, which bringeth forth its fruit in due season, and thus whatsoever he does shall prosper.

**GOD SPAKE.** Three months after the children of Israel's departure out of Egypt, when they had pitch'd their Tents in the wilderness of Sinai, when they had fresh in memory that wonderful deliverance, which God wrought for them, in their passage over the red-Sea, from *Pharaoh* and his host, besides those many dreadful miracles which he had shown in Egypt, God mindful of the Covenant which he had made with *Abraham* and his seed,

feed, the Israelites being now in a convenient place, in a desert retired from the observation as well as the invasion of their enemies, strikes a league with them, that, if they will obey his voice and keep his Covenant, he will own them for his peculiar people, and upon their acceptance of these terms, after two dayes solemn preparation, the Divine Majesty came down, with Thunders and Lightnings and thick Clouds, and seated himself upon the top of the Mount Sinai in the midst of fire and smoke, with the noise of Trumpet, that the Mountain and the Camp both shook with fear, and whether by the ministry of an Angel, or rather by some other more immediate way, with audible voice, face to face pronounced the tenour and conditions of the Covenant, comprehended in the words of the Law.

**ALL THESE WORDS.** Christ the second Person is called the Word, but

but he is the word begotten, as the Word is the immediate and essential issue of the Mind. The whole Scripture too is God's Word, that is, was by God inspired into the holy penmen, they writing according to the dictates of the Spirit: whence that form of speech especially among the Prophets, *Thus saith the Lord*, and *The Word of the Lord came unto me*. But these Words God himself utter'd, which therefore call for the more heedfull attention, and awfull regard. If the Lyon roares shall not the beasts of the Forrest tremble; every word should sound in our eares like a clap of Thunder, & cause an Earth quake in our bowels; for the Highest hath utter'd his voice, even a mighty voice. *All these words* too; which requires an universal obedience. We are not to pick and choose, but receive them all with a like readiness of Faith, as the clear manifestations of God's will. God at the first creation for every

R            dayes

dayes work spoke, and it was done :  
Oh ! that he would so speak to our  
hearts, that his Spirit may accompany  
his Word, and help us to doe, what  
he commands us to doe. O Lord,  
give us strength to perform thy Com-  
mands, and then command what  
thou wilt.

SAYING. The Rabbins have a  
tradition or fiction, that God pro-  
nounc'd the Law twice over; the first  
time with that hast, as if the whole  
Law had been but one word; but at  
the second going over, leisurely and  
distinctly. Whereupon they say, that  
in this portion of Scripture the ac-  
cents are upon every word doubled,  
to denote that double delivery, the  
one a note of speed, the other of stop  
and pause. This (I suppose) they ga-  
ther from the two words here used, as  
if he *spoke* them in hast, and *said* them  
at leisure; or whether they thought it  
fit the Law should be delivered twice  
by



by word of mouth, as well as twice written upon tables. Whether this were so or no, matters not much; only it should be our prayer and endeavour, that they might be spoken over twice to us, to the ear first, and then to the heart, to the inward man as well as to the outward; & though we have not the advantages of those terrors and dreadful circumstances, wherewith the Law was at first delivered, to prepare us with a prostrate humility and a devout reverence, yet let us imagine that we hear the trumpet sound to judgement, and awaken our attention; and let us think we see the flames of Hell, & those everlasting burnings, whither the transgressors of this Law must be dispatch'd, and possess our souls with fear, and hearken what the Lord will say to his servants.

*The Preface.*

Had God surpris'd them with this terrible appearance, they might have been swallow'd up in their fears, and been lost in those dazzling amaze-ments; therefore he gave them two dayes time to prepare themselves; & here before he makes known to them his Law, he acquaints them with the Lawgiver; and that he might put their affections into a suitable temper for so solemn an occasion, he makes an Introductory Preface, wherein he lays down the arguments of their obedience, taken partly from his power & Sovereignty, in that he is *the Lord*; partly from his mercy and kindness seen first generally, in that relation wherein he plac'd himself to them, as being their *God*; and more particularly discover'd in a late great deliverance he wrought for them, and that both in respect of place out of a strange country; he had *brought them forth out of the*  
*the*

*the Land of Egypt; and in respect of condition, out of a slavish and toilsom drudgery; out of the House of bondage.*

**I** Who now speak to thee from the midst of fire, out of the thick cloud, the fear of thy Fathers, *Abraham, Isaac, and Jacob*; I that appear'd to *Moses* in the burning bush, cloathed with Majesty and dread; I who have carried thee upon Eagles wings, and have brought thee thus to my self, to shew my statutes unto thee, and to make known my laws: Hear O Israel and fear and observe to do; for I

**AM THE LORD.** The maker of all things, the absolute Sovereign of the World, *Iehovah*, the Fountain of beings; who give being also to my word and promise: there is nothing resists my will; for my power is infinite: wherefore stand in awe and fear before me; the subjection and homage

of all creatures being due to me by right of creation, all things are my servants, for from me and to me are all things: I spake the Word, and they were, & are created; I made all things according to my good pleasure, and for my own glory; and men more especially for my service, and amongst all the sons of men I have chose you for my select people, for I am

THY GOD by Covenant as well as by Creation, by promise no less then by providence; I made my self known to thy Fathers, and engag'd my loving kindness to them and to their posterity after them; I took a particular care of you, when you were but few in number, that the Nations about you might do you no harm: I supported you under your burdens in Egypt, and multiply'd you when you were sorely oppress'd, in so much that of seventy persons you are become a great people; I have own'd  
you

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you as my charge ; and have done wondrous things for you in the land of *Cham*, and

HAVE BROUGHT THEE OUT with a strong hand and stretched out arm in the fight & pursuit of *Pharaoh* & all his host, who sunk in the midst of the red Sea, which divided it self to give thee passage dry-shod; 'Twas not thy own wit , nor thy own strength, that has brought about this great deliverance for thee , but it must be confess'd even to the astonishment of the heathen roundabout, that my wisdom contriv'd, and my power hath effected it by the conduct of my faithful servant *Moses*, who by my appointment & by the guidance of my holy Angel , has led thee

OUT OF THE LAND OF EGYPT. Where thou wast by the tyranny of *Pharaoh* & his task-masters, cruelly dealt with , and slavishly im-  
R 4                      ployed,

ployed, having neither freedom of body nor of soul, deny'd all opportunities of serving thy self or thy God, captiv'd amongst Idolaters, straightned in a<sup>l</sup> land of straits, in so much that thy number increasing, they sought to destroy thee by cruel edicts, hating thee out of Antipathy, as a stranger and of another religion, and out of fear, because they saw thee grow numerous: wherefore after so many years captivity in a strange and Heathen Land, I have call'd thee forth to bring thee to a countrey of peace and plenty, flowing with milk and hony; and above all, the Land of promise, and which, if you will be a holy people, will deservedly be stiled the *Holy Land*.

OUT OF THE HOUSE OF  
BONDAGE. Out of that prison from  
whence your sighs and groanes have  
oft pierc'd Heaven, out of that Bride-  
well, where you were kept to make  
Drick,

וְהוֹצֵאתִיכֶם מִבֵּית עֲבָדַי אֲשֶׁר  
אָמַרְתִּים בְּעֵינֵיכֶם וְאָמַרְתִּים בְּעֵינֵיכֶם

brick, and raise huge piles, to belasting monuments of your misery and the tyrants lust, without the allowance of any thing for your labour but blowes; not so much as stubble afforded, & yet your full tale of bricks required at your hands. Consider now at distance, what a sad life thou hast escaped; the day spent in toils, and the night in complaints; the Nation kept under in poverty and disgrace, and none to relieve thee so much as with their pittie, but thy God, who have brought thee aside into this solitude, that I might make my self and my laws known to thee; a favour, which I have not shown to any nation besides; that I may espouse thee unto my self, and make thee a Kingdom of Priests, and a holy people, if thou wilt obey my Statutes & hearken to my Law, which I am now proclaiming in thy ears. *I am the Lord,* that have right to command, and power to punish, and therefore fear  
2w3l be-



before me. *I am thy God*, who have enter'd into Covenant with thee, and will reward those that keep Covenant, wherefore I expect thy love. *I have brought thee forth of Egypt* from a sad bondage, where thou wast oppress'd with slavery and want, & shall provide for thee Libertie and plenty, and therefore I look for gratitude: and let all three, thy fear, thy love, and thy gratitude tye thee fast unto me the Lord and thy God, and thy mighty deliverer, and oblige thee to an attention and obedience to my Law.

Now although this historical passage concerning the delivery out of Egypt be peculiar to the children of Israel; yet the obligation and the force of the argument will reach all people whatsoever; and the Preface is by Analogie, of as large and universal an extent, as the Law it self. For at Christ's death the vail of the Temple was rent in twain, and the wall of separation which distinguished the  
Jews

Jews (formerly the only people of God) from the rest of the nations (who had been till then heathen, and as it were excommunicate out of the pale of the Church, ) was broken down; so that all the nations of the world, are now engaged in Covenant with God, and have undertaken, and made a stipulation in Baptism, to be his people, and He to be their God. And this History is turn'd into Allegory, and denotes the salvation purchas'd by Christ, who hath redeem'd us from a spiritual Egypt, and the slavery of sin, and hath led us forth out of the regions of darkness, and the bondage of servile fears, to the inheritance of light, and the glorious priviledges of the Gospell. Besides if we take the deliverance in a temporal sense, who is there, that, when he recounts the several passages of his life, will not acknowledge God's gracious dealings, and his wonderful mercies, in providing for him  
in

in his wants, preserving him from imminent dangers and delivering him from his fears, and the evil consequences many times of his follies? so that if he have any ingenuity, upon so many instances of divine favour, and particular kindness, he must needs confess, that God is the Lord his God.

These words may be look'd on also more particularly to relate to the first Commandement, not only as an indication of him, whom we are to own, as our God; but as a reason too, why we should own him. Nor will it so have the less influence upon the other Commandements, since all religious duties depend upon the knowledge and fear of God; and Atheism is that root of bitterness, from whence all transgressions spring: for. *The fool hath said in his heart, There is no God,* and then it follows, *They have corrupted their way, they have done abominably.*

*The*

*The first Commandement.*

**THOU SHALT HAVE NO OTHER GODS.** Thou shalt not follow the example of blind Pagans, and entertain a multitude of gods, nor pay that devotion to any of the creatures which is due to the creator alone; nor set up in thy heart any thing in opposition to me, or give thy self up to the obedience of any lust, nor hearken to the suggestions of Satan, nor be rul'd by the vanity of this wicked world, nor turn Atheist and live without God in the world; but shalt acknowledge me the only one God in three Persons, and shalt learn to know me, the Infinite, Almighty, Everlasting, and Ever-blessed God; & shalt fear before me, and have thy thoughts taken up with the meditation of my Nature and my Will, my Word and my Works: and shalt admire me in my Attributes, & obey me  
in

in my Commands; thou shalt set me  
alwayes before thee, that thou mayst  
walk in my wayes; thou shalt perform  
to me that Homage, as is due by right  
of creation; thou shalt observe my  
providences, stand in awe of my Iudgements,  
and have regard to my mercies;  
nor shalt thou ascribe whatever befalls  
thee to chance or fortune, to thy own wit  
or strength, but look on all events as the  
contrivances of my wisdom, and the effects  
of my power; Thou shalt bear a love to  
my name, and take thy delight in my Law;  
Thou shalt give up thy heart to me, and  
serv me with truth in the inward parts;  
Thy understanding shall be busily im-  
ployed in feeling after me, and finding  
me out, according as I have made man-  
ifestations of my self, in my word and  
in my works, and shall guide thee by the  
dictates of my holy Spirit. Thy will shall  
be inclin'd to a perfect compliance with  
my will, according to the rules of Holiness  
and

and Righteousness, and thy affections shall be wholly carried out to me as to their proper & only object; Thou shalt believe in me, and put thy trust in me, and love me, and love those that doe love me, and hate those that hate me, and what I hate with a perfect hatred *Sin*; thou shalt rejoyce in my favour, and delight thy self in me; nor shalt thou take any occasion of sadness but from my displeasure, and let fall thy countenance when I hide mine; thou shalt meekly submit to my disposals, and burn with zeal for my glory; thy soul shall cleave fast unto me, and thou shalt serve me faithfully all the dayes of thy life; Thou shalt behave thy self alwayes as in my presence, and shalt have respect to me, and be afraid of doing any thing that may offend me, in the deepest retirements of thy most private thoughts, for all things lye open and naked before me.

**BEFORE ME.** This is added to  
shew

shew God's Omnipresence, as a grievous aggravation of the sin, that the setting up another God, though never so secretly, though never so much out of the sight of men, will be a down right affront to the searcher of hearts, to God who sees in secret; and that he will not indure the competition of any rival, for he alone is the God that made Heaven and Earth, and whatsoever else fond superstition has found out for the object of worship, is either the work of his hands, or the work of mens hands. This circumstance may justly affright us into a great circumspection and wariness, for the ordering our thoughts and composing our desires, of setting our spirits and governing the inward man, since God's all-piercing-eye is upon us, & he understands even our thoughts afar off. Some Interpreters render it. \* *Beside me.* And this though it be not so Emphatical as the other particle, yet it more plainly  
 infers

\* *παρὰ ἐμὲ.* so the Chald. Syr. &c.



infer the affirmative part of the precept, i. e. *Thou shalt have no other Gods*, but thou shalt have me for thy God. The Hebrew affords a pretty note from the Syntax, ' the Verb being of a different number from the Noun, that Singular and this Plural, as if it would be a solecism and irregular construction, to own more Gods than one, since there can be but one Infinite, one first cause, one supream; and if we should fancie a Pluralitie of Gods, in a coordination, the one would bound, and hinder and countermand the other, and if we fancie them in a subordination 'tis only the highest is God, the rest are no Gods. *There are indeed* (v as the Apostle sayes) *Gods many, and Lords many*, i. e. such as are called Gods, titular Gods; yet *we have but one God, the Father*, of whom are all things, and *we in him*, and *one Lord Iesus Christ, through whom are all things, and we through him*; for as he said immediately before. *We know that an*

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*Idoll*

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים, Non erit tibi Dii alii.

v 1. Cor. 8. 5, 6.

*Idoll is nothing in the world, and that there is no God but one.*

If now we would but search into our selves, and make inquiry into our hearts, how little (I fear) should we find of God there? How full should we see our selves of superstition & prophaneness? Having plac'd worse things in God's stead, then any of his own creatures, which was the folly of Heathenism; setting up self in the Throne, serving divers lusts and pleasures, preferring every vanity before him, making our Belly, our interest, our sport, our sin, our God. Setting not his fear before our eyes, nor living at all to his glory; and in short, being by profession indeed, *Christians*, but in conversation, *Atheists*, who know that there is a God, & yet glorifie him not as God, so that we may justly make use here of the Churches Prayer, *Lord have mercy upon us, and incline our hearts to keep this Law.*

*The second Commandement.*

The first prescribes the object of our worship, and forbids a false God; This regulates the manner and way of worship, and prohibits a false service of the true God. And herein the confidence of the Roman-Church is to be admir'd, which to defend its Idolatry, fears not to commit sacrilege, and casheirs this Commandement from being one of the ten, thinking they make good amends, by as absurdly parting the Tenth, as they have audaciously remov'd this. And what they say for themselves, that they do not worship the Image it self, but God at, or by, or through the Image, and that the service is transient to the Idoll and terminated upon God, is no more then an ingenuous Idolater of Hea-then Rome would have said; seeing no man of understanding could be so blockish, as to pay the civility of his

devotions to a log of wood, or to an Artist's phantasm, and careſs a dead thing; but they ſurely meant their Adoration to the Deity repreſented and underſtood by that groſs reſemblance. Poſſibly the vulgar ſort lookt no farther then the Idoll it ſelf, which may (I ſuppoſe without breach of Charity) be thought of a great part of the Laity amongſt theſe Chriſtian Idolaters, whoſe Ignorance is the mother of their Devotion; who if they knew God better according to the firſt Commandement, would not worſhip Images contrary to the ſecond.

This Commandement hath two parts, an Explication, and a Reason; The explication firſt of the object what is meant by Idoll, ſet down in two terms, *Graven Image, or any like-  
neſs*, amplified by Induction or a particular enumeration of things in *Hea-  
ven above, in the earth beneath, or in  
the water under the earth*, which are the three great parts of the Univerſe,  
wherein

wherein all things are contained: by this means leaving no evasion for Idolatry, no thing, no place unnam'd, that might be abus'd to such a purpose. Secondly of the Act, what the making to ones self means, and that in two terms too, *Bowing down to them*, or *Adoration*, and *worship or service*, For so the word in the original expresses it, forbidding the *Dulia* the lower worship, as well as the *Latria*, the higher, and voiding that idle distinction of two sorts of religious worship. The Reason is fetch'd from the nature of God, represented here by four attributes, His power for he is a *strong God*, so the Hebrew word *El* signifies, and so the Septuagint render it. His jealousy, He is a *jealous God*. His lustice, demonstrated in his vengeance upon sinners; And his mercy, that he deals kindly with the righteous; where he aggravates the guilt of the one, and heightens the respect of the other, by the title he gives

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them,

278 *Thou shalt not make to thy self.*

them; Those he stiles his *enemyes* and *haters*, i. e. those which transgress his Laws, especially this: These his *friends* and *lovers*, to wit, *that keep his Commandements*. And he is just and merciful not only to them, but to their posterity after them also, yet with this difference that his vengeance stops at *the third or fourth generation*, but his kindness propagates it self to *thousands*.

THOU SHALT NOT MAKE UNTO THEE. This do's not then simply forbid making Images or pictures, nor condemn the Art of the graving toole and the Pencil, as if carving and painting were sinfull employments. Statues and Pictures may be had for civil use, i. e. for ornament, for memorial or some historical representation; but the religious use of them is forbidden, so as to set them up to worship, as *Nebuchadnezar* gave order for his Image, and as the *Israelites* caus'd *Aaron* to make them

a calf, which whether they had from the Egyptians practice, or transcrib'd from the copy of the Tabernacle, where the Cherubs were in the same shape, it was so provoking a sin, that *Moses* in zeal broke all the Commandements in pieces to see them break this one; yet these Cherubs and other pictures, in all manner of curious work, were in the Tabernacle and afterwards in the Temple, without scandal, for 'tis not the Image but the Image-worship that God is offended at.

ANY GRAVEN IMAGE OR ANY LIKENESS. The former word is of a limited sense, but this latter is so general as to denote all pictures, or resemblances whatsoever, whither carv'd, and cut out, in wood or stone, or cast in brass or other metal, or limn'd and drawn in colours, or interwoven and embroider'd in cloth, or whatever other way art and fancy can find out.

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O F



OF ANY THING THAT IS  
IN HEAVEN ABOVE. The Sun,  
Moon and Stars, such as the horses of  
the Sun, (we read of,) and the star of  
Remphan, and <sup>w</sup> Diana of the Ephe-  
sians; or in the highest heavens, Saints  
and Angels, blessed spirits.

OR THAT IS IN THE EARTH  
BENEATH. As trees, groves and  
high places, herbs, as those of Egypt  
worshipped their leeks and onions,  
birds and beasts, it being the heathen  
fashion (\* as the Apostle too observes  
it) to change the glory of the incor-  
ruptible God into such unworthy si-  
militudes. Or men themselves, though  
a diviner creature, whether living, as  
*Herod* was ador'd; or dead, it being a  
common use, to canonize those after  
death who deserved well in their life;  
nay even the worst of Tyrants, that  
have liv'd the prodigies of mankind,  
have had a fear and reverence survive  
them, so far as to have their names  
con-

<sup>w</sup> Diana, Lucina, & Luna all One. x *Rem. 1. 23.*

consecrated, and get the opinion of divinity, after their deaths.

OR THAT IS IN THE WATERS UNDER THE EARTH, as fishes, Sea-monsters, such as *' Dragon.* for the mistaken devotion of the poor Heathens fill'd all the Elements with imaginary Deities. Nor did Heaven, Earth, and Sea, afford room enough to their busy fancy, but they have searched Hell too, for somewhat to worship, and the Devil himself has not escaped the base flatteries of men: The Indians to this very day worshipping him, and perswaded by those frightful apparitions he makes, to think that their devotion is not misplaced; nor is it much wonder, when his instruments, grand Usurpers and Impostors of the world, have been own'd by abused people, into a divine esteem, and honoured with blasphemous Idolatry.

THOU

*y from 27 piscis, rather than 27 frumentum.*

THOU SHALT NOT BOW DOWN TO THEM, by prostration of thy body, falling flat on thy face, or bending thy knee, shew them any respect, as the manner was to worship *Baal* i.e. the image of *Baal*, for so <sup>2</sup> the Apostle renders it, *Baal* or *Belus* himself having been a great Prince, and for his magnificence and great achievements, consecrated by his country-men to divine worship.

NOR WORSHIP THEM or NOR SERVE THEM, for the other word is more frequently us'd for worship. thou shalt not give them any honour, nor wait upon them with any attendance, but look upon them as they are in themselves, as dead liveless things, that cannot help themselves, that *have eyes and see not*, &c. Thou shalt not offer to them sacrifice, nor do any other act of service as belongs to God's worship; And 'tis strange to consider how furious even the

the Israelites were grown , in their Idolatrous practises, when they caus'd their own children to pass through the fire to *Moloch* , performing that to the Divil, which *Abraham* was not permitted to doe to the true God. Where we see the difference betwixt true Religion and Idolatry , that God restrains his servants, from those austerities which he might require , but the Divil puts on his worshippers upon the most bloody, and unnatural cruelties. Thus *Baal's* priests, and <sup>b</sup> some others were instructed to cut and slash themselves , and as it were offer up themselves , an unreasonable service. Thus far the precept, now follows the reason of the precept.

FOR I THE LORD THY GOD  
AM A STRONG GOD; or as the  
Septuagint and Vulgar read it , *I am  
the Lord thy God* , repeating that double obligation which was used in the Preface, taken from the power of God,  
and

<sup>b</sup> *Corybantes, Galli, &c.*

and his goodness. That he is a *strong God*, implies how much he differs from any Idol, for an Idol is nothing in the world. God is *El*, but these Idols are *Elilim*, Gods of no force and of no worth, and *Gelilim*, dunghil gods. The Diuel at best (which is one of his dreadfulest titles) is but *Beelzebub*, a god of flies, but God is the *Lord of Hosts*. 'Tis God's usual challenge to these Idols that rob him of his worship, when he tells them that he made Heaven and Earth, and they sorry things were themselves made by the hands of men. The Prophet *Isaiah* has in a handsom Irony, put Idols themselves out of countenance, *chap. 44.* a place worth the turning to, for any one that is in danger of being tempted to sottish Idolatry.

JEALOUS Who will not part with his honour to another, that will be loved without a rival; and though he despise not a broken heart, yet will  
not

not accept a divided one , but will have all or none ; and which is the effect of jealousy , when he finds the affections goe astray from him and wander after other loves , he turns his extreme love into extreme hatred , & those flames burn into rage. 'Tis an Allegorie God often delights to use, comparing his Church, (his beloved ones) to a spouse or betrothed wife & himself to a kind but jealous husband. Idolatry he accounts disloyalty to his bed, and frequently expostulates with his people for their going a whoring after their own inventions, and their spiritual fornications, and threatens a Bill of divorce , yet so that upon the Harlot's return and amendment he will receive her again into the embraces of his love. There are two qualiryes in jealousy, which render it terrible; that 'tis very watchfull, to find the offence; and as revengeful, to punish it. And these the more dreadful in God , in that his knowledge is infallible,

lible, his power irresistible, and his vengeance unsufferable. And if God allow'd such <sup>c</sup> cruel tryals to the bare surmises of men, to prove the fidelity of their wives; how will the cup of his wrath rot the thighs, and the wombs, the posterity (I mean) of Idolatrous worshippers, that provoke him to jealousy with their abominations?

**VISITING.** A word taken from the manner of Magistrates dealing with offenders, who first goe with a commission to examine and enquire into the fact; to show God's leisurely proceeding to sentence; as in the case of Sodom, he went down to see whether the sin was according to the cry; and so before, came down to view the tower of Babel, and take a judicial cognisance of the bold attempt of the builders, before he confounded them and their language. He visits then in judgement, when he comes to punish, and to afflict for sin: whence

'tis



'tis usual to say of the plague or any grievous sickness, it is *Gods visitation*.

**THE INIQUITY.** If an iniquity will not scape, what will become of gross transgressions? And if children must smart for the iniquity of their parents, what judgements are prepar'd for an Idolatrous posterity? what penalties must the parents themselves, (who are wilfull transgressors, and Idolaters) expect to undergoe? Thus the words afford a gradation.

**OF THE FATHERS.** Mens sins doe not dye with them, but survive; and the wicked man leaves a sad legacy to his relations, and makes divine vengeance his executor. So much is posterity concern'd, in the virtues or vices of their Ancestours, that according as the fathers are good or bad, so the children are to inherit a blessing or a curse. Happy are those children, who can challenge a share in God's  
fa-

favour, by their interest in their Father's Covenant with God; and as unhappy that family, which hath God's wrath intail'd upon it, by the wickedness of a progenitour. What load of judgement is to fall upon the latter ends of the world, when not only our own sins goe over our head, as a burden too heavy for us to bear, but the iniquities of former times are also added to the heap.

**UPON THE CHILDREN.** This procedure seems to thwart the rules of Iustice; if the fathers eat four grapes, shall the childrens teeth be set an edge? God himself has<sup>d</sup> other where disclaim'd this course. The son shall not bear the father's iniquity, nor the father the son's, but the soul that sins, that shall dye: it must be an extraordinary offence needs, that puts God upon such an extraordinary way, that makes him involve posterity in the calamity of their predecessour's guilt.

'Tis

<sup>d</sup> Ezek. 18. 20.

'Tis answer'd, & the Chaldee Interpreter speaks it plain, that the threat is conditional, and supposes the children to tread in the steps of their fathers; and then it will be but just, that if the sin run in a blood, the punishment should descend too, And indeed the Text affords this answer, for though we render it *of them that hate me*, the Greek is more close to the Hebrew, *to them that hate me*; to intimate, that only those children shall suffer for their father's Idolatry, who practise it themselves; And 'tis commonly observed, that children rather become worse then their parents then better, by adding their own personal wickedness to that which they draw from their loyns; besides the great advantages, which domestick examples have, powerfully to recommend any vice to childrens imitation. This then will be no more then what we doe to young wolves, whom we execute not only for the mischiefs the

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old

מִיָּדָם כִּי יִפְּגְעוּ בְּכֶן מִרְדֵּיָם qui pergunt peccare post patres suos.

וְיִשְׁפָּטוּם לְפָנֵי ה' וְיִשְׁפָּטוּם לְפָנֵי ה'.

old ones did, but for a mischievous nature of their own. Thus treason to a Prince attains the blood of the whole family down-ward; and Idolatry is no less then high Treason to the King of Kings. Another answer is, that temporal afflictions are here meant, which many times lay hold upon innocent persons, for the guilt of their relations. For we must not suppose, that all are wicked who appear wretched, seeing that Innocence may be exercis'd with the miseries of this life, which will be acquitted from the torments hereafter; justice so contriving it, that the fathers shall see themselves punish'd in the affliction of their children.

TO THE THIRD AND FOURTH GENERATION. Gods glory is so much concern'd in this Commandement, that upon the violation of it he gives the reins to his fury, and vengeance reaks it self upon the offender, and those that belong to him

him so fiercely, that the children unborn shall rue it. Upon other occasions he thinks it enough, & to bring the delinquent himself to punishment; but in this, the whole family lyes at stake, and his anger, as if he had design'd them immediately for Hell-fire, burns from generation to generation. One will not afford fuel enough for wrath, nor sacrifice sufficient for atonement; nor will the Three Persons of the God-head, whose Majesty is wounded by Idolatrous worship, be contented with two; but there must be a *third generation* to satisfy the injured Trinity; And because the sinner may live to see his great grand-children, there shall be added a *fourth*, in the sight of whose miseries he may suffer. Thrice then and four times i.e. compleatly and fully accursed, are Idolaters. The meaning may be too, that judgement may sleep a while and forbear, till one or two generations are over; but God will awake, and pur-

164w

T 2

sue,

g *As in the third.*

sue, and overtake the sinner, at the least in his third, or fourth generation, and account with him in his posterity.

OF THEM THAT HATE ME. And who those are, the opposition will shew; for who are those that *love* God? 'tis added by way of explanation; *Those that keep his Commandments*, who are those that hate him then, but those that break them? A Character which he particularly fixes upon Idolaters, as if this Commandment were most dear to him, and he had no enemies but those that wrong him in his worship.

AND SHEWING MERCY. This looks like Sun shine after a storm; As God's justice deterrs from evil, so his mercy invites to good. The command is temper'd & mixt with threat and promise, which though it come last of the two, is not the least; but  
what

what it wants in the haſt of propoſal, it has in the proportion of its extent; for whereas juſtice reach'd but to three or four generations, mercy ſpreads it ſelf

UNT O TH O U S A N D S. i.e. *thouſand generations*; or elſe it do's not answer the third and fourth of the threat. How merciful an expreſſion this to ſtretch out mercy for many centuryes of years, for ſome hundreds of generations beyond the end of the world; <sup>h</sup> for by computation *Adam* himſelf in ſtrait line cannot be conceiv'd to have ſo many generations deſcending from him, when three fourteens i. e. forty and two generations make up the whole Genealogie of Chriſt, up to *Abraham*; and from *Abraham* upward are not very many. This was to ſhew the Infinite exceſs of his mercy over his Juſtice; even to a boalt, which will be made good too; for if God's ſervant have not genera-

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tions

<sup>h</sup> *Ramum milleſime ducis* is hyperbolical.



tions enough to be partners with him in glory; his own glory will receive the greater additions, and himself inherit the blessing, which would have been due to his posterity.

OF THEM THAT LOVE ME,  
AND KEEP MY COMMANDE-  
MENTS. Or as <sup>i</sup> the Hebrew has it,  
and the Greek renders it, *To those that  
love me*, seeing that the children of the  
Godly forfeit their share in the pro-  
mises; if they be not godly too, and  
their wickedness makes them unca-  
pable of a blessing; <sup>k</sup> as God himself  
has declar'd it: For Heaven is indeed  
an inheritance, as God the Father of  
mercies of his free grace bestows it;  
but 'tis a purchase too, as we are bound  
to strive to enter, and to work out our  
salvation. Yet 'tis true in a tempotal  
sense, and observation will make it  
good, that the wicked children of  
godly parents have somewhat extra-  
ordinary providence attend them

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in this world, and are much the better  
for their fathers, like a God being very  
tender of their concerns, who are car-  
ealous for his, and having therefore pro-  
mis'd that it shall be well with those  
that fear him, and with their seed after  
them. He owns them here as friends,  
and will not forget them in their rela-  
tions, but will shew them all the kind-  
ness, which they are capable of. And  
thus the Israelites in their distresses  
thought it a great argument in their  
Prayers to plead with God, not the  
merits, but the memories of their  
fore-fathers, *Abraham, Isaac and Jacob*.  
What better portion can a loving fa-  
ther provide for his children, or what  
greater legacy of love leave behind  
him, than God's favour, and an inter-  
est in divine mercy.

Who are those God here calls his  
*Lovers*, his *Friends*, those that keep  
his commands, that observe his pro-  
cepts. For indeed friendship consists in  
the union of minds, and the com-

pliance of wills. And 'tis the nature of love to seek by all means to please the party loved, and not to cross his desires or give him any offence. This is the true mark of our love to God, if we are carefull to keep his commands, to do what he would have us doe. And who would not love God, that loves himself, and seek his friendship, who is so ready to engage his kindness to us and our heirs for ever, and requite our love a thousand fold.

This reason, as it contains a threat and a promise, and is grounded upon the iustice and mercy of God, is common to all the Commandements; but is peculiarly annex'd to this, as that which God takes the greatest care of, and is most jealous of the breach, and it may justly occasion our wonder, to consider that notwithstanding God's strictness in propounding the command, and his severity upon the breaches; yet his own people have  
been

been ever forward to run into Idolatry, and to take example from those very nations, whom they themselves for this very sin, have by God's command rooted out of their land and country: So that it should seem there was but too great reason, why this reason should be set particularly to back this command.

The meaning of the precept is this. Thou shalt not make use of any Image, whether graven of whatsoever metall, gold or silver; or cut out of stone, or carv'd in wood, or fashion'd in wax, or what other material soever, or any picture drawn or pourtray'd in cloth, paper, &c. or any likeness and resemblance of any creature in the whole world, for a religious purpose, in the way of worship, upon any pretence. Thou shalt not worship the work of mens hands, or the work of their brains, neither Image nor imagination; none of my creatures, much less

less any of thine own. Thou shalt neither worship them, nor me by them; but shalt consult my word, and fetch thence the rules and wayes of worship; Thou shalt not be led by the example of Heathen-people, whose ignorance of me may be some excuse to their Idolatry, to follow their practises, and turn my glory into the likeness of any corruptible thing. The Sun and Moon and Stars above thee shall not dazzle thy mind by their lustre, so as to forget me, and pay that homage to those glorious lights, which is due to me, who live in unapproachable light; The trees and springs, bread and wine, and other blessings of life, shall not for their usefulness and for that helpful virtue, which I their Creator have put into them, win so much upon thy affections, as to ascribe that honour to them, which belongs to their Maker; nor shall the wonders of the deep, and the prodigious secrets, which I have laid in the womb of  
the

the seas; swallow up thy admiration, so as to drown that respect which thou oughtst to have for me; the sight of whatsoever excellency, or convenience, or dreadfulness in any of the creatures, shall but serve to give thee an occasion of magnifying my glorious perfections, and goodness and power; not to fix thy devotion upon them; for I commanded and they were made for my own glory, and for thy use, not for thy worship; The Angels thou shalt respect as my messengers, and receive my errands with reverence; but shalt not by worshipping them make them my fellows; The Saints who now rest from their labour, and have left thee their examples of a holy life; thou shalt remember with thanks and endeavour to imitate; and thus make them the object not of my jealousy, but of thy emulation. The evill spirits shall not fright thee into religious observance; being able to doe no  
more

1 Kdp *לך* in *Dent.* is render'd by the *Vulg.* Deus æmulator.

more hurt then I let them ; Thou shalt not with base flattery Idolize the persons of men, whether they be Good or Great , but carry a respect subordinate to me; In fine, Thou shalt not set thy affections ; and respects upon any thing , so as to make it an Image of jealousy. Thou shalt not fall flat on thy face before any creature, or its resemblance, nor bow thy knee nor kiss thy hand, nor make any other sign of adoration, nor pray to them, or before them, or use any other gesture of worship , however thou mayst pretend to direct thy intention ; nor shalt thou pay them any religious service or attendance, by building groves, temples and altars ; by making priests, and appointing sacrifices or any other rites. But thou shalt worship me the Lord thy God , and me alone shalt thou serve, in body as well as souls for I am the Creatour of both ; and though I am a spirit, and am to be worshipped in spirit and in truth , yet your bodies  
al so



also shall be temples of my holy spirit, & I will be sanctified in them in the use of such holy rites and Ceremonies, as I have appointed, & shall hereafter appoint in my word and by my Church; that all things in my service may be done decently, & in order. Thou shalt therefore worship me according to my appointments, come to my house in my fear, & behave thy self with care and reverence in the holy place, whilst thou art in my presence, in the performance of all religious acts, and shalt bow down to me, & kneel before the Lord thy Maker. Thou shalt not consult with witches, or use other unlawful means, nor shalt thou regard sorceries, or any superstitious observances. Lastly, thou shalt give thy self up wholly, both in body, soul and spirit, to my worship, and shalt dedicate thy self so to my service, that thy body also may become a Temple of the holy Ghost. And all this thou must be the more carefull of, that thou mayst  
not

not deprive me of that homage, which I expect from thee, and give away my glory to another, when thou considerst my jealousy to observe such indignities, and my power to avenge them; the severity of my Justice in punishing Idolaters and their posterity after them, and the multitude of my Mercies to them and theirs after them, who have a respect for me, and a care to keep my commands.

Now if we would take notice, how full the world is of Idolatry, when neer three parts of four in the whole habitable world are Mahumetans and Pagans; and the greatest part of Christianity is ingag'd in Image-worship; what cause have we to fear the severest judgements of a jealous God? How guilty has this Land of late been of the basest Idolatry, in the blasphemous addresses to usurping powers, and imputing the villanous artifices of wicked men, to the holy Spirit of God? How have schisms, like armies  
of

of locusts over-spread, and eat up the Churches of God in these Nations? every one severally inventing false wayes of worship, and setting up the abomination of desolation. How has Idolatry and Antighristian doctrine prevail'd amongst us, and been eagerly assisted by a seeming opposition? How many *Corahs*, *Dathans* and *Ambriams*, have been own'd & follow'd by giddy multitudes, that have offer'd strange fire, and maintain'd rebellion against the sacred orders, and institutions of the Church? What credit hath Sorcery, and Astrology, of late years, gotten, that many have forsaken their own prudence, and God's providence too, and given themselves up to a lying spirit. How is Self and Sin made the great Idol of all our devotions, and how do we every day provoke God to jealousy with our lusts? Sure then we have great reason to pray in the Churches words, *Lord have mercy upon us, and incline our hearts to keep this Law.* The

As the *second* gives order for the carriage of our Body, so the *third* sets down a rule for the chief part of the body, the Tongue; That prescribes postures, This regulates our speech; That takes care for Gods *Worship*, This for his *Name*. It likewise consists of two parts, the Precept it self, and the Reason of the precept.

THOU SHALT NOT TAKE, to wit, into thy mouth; thou shalt not mention & make use of God's name in thy ordinary discourse; And more particularly, thou shalt not swear, as the three<sup>m</sup> Eastern Interpretations have it exactly to the Hebrew phrase; for *to lift up God's Name*, signifies to swear; and so in the 24. Psalm, *He that hath not lift up his soul to vanity*, is expounded by the words immediately following, *That has not sworn deceitfully*.

THE NAME OF THE LORD  
 THY GOD. God's Name is here  
 put not only for those appellations,  
 whereby he is distinguished, but for  
 the divine Attributes also; for his  
 Word and his Works; and all other  
 discoveries, which he makes, of his  
 Essence, power, wisdom, goodness, as  
 has been said before in the *first Parti-*  
*tion of the Lord's Prayer.*

IN VAIN. Idly, to no purpose,  
 rashly, upon every slight or silly oc-  
 casion, in common talk, or in any fri-  
 volous matter, without due reve-  
 rence and heedfulness; or<sup>o</sup> falsely, in  
 the defence and justification of a lye:  
 and thus the word in its latitude in-  
 cludes the three qualifications of an  
 Oath, that it be made<sup>p</sup> in *judgement*,  
 in *justice*, and in *truth*. The reason  
 follows,

FOR THE LORD WILL  
 NOT HOLD HIM GUILTYLESS,  
 V THAT

*On Vulg. in Dent. Super re vanâ. o So Syr גזלנותא cum*  
*mendacioso etrab. p 1er. 4.2*

THAT TAKETH HIS NAME  
 IN VAIN. i. e. He will not clear  
 and acquit him, and let him scape un-  
 punish'd, that shall dare to call the all-  
 knowing-God to witness a lye. Two  
 Observes that word *Jehovah* or *Lord*  
 helps us to; as having a double Empha-  
 sis; *One* is, that however a false or a  
 vain swearer may pass, as to the notice  
 and penalty of humane Lawes, God  
 will find out the offender and punish  
 him. *Another* is, that it is said here  
 only, *the Lord*, whereas before, 'twas  
 said *the Lord thy God*, to shew that per-  
 jury and rash oaths are sins of that na-  
 ture, that God will not only punish  
 his own people for, but even the  
 Heathens and Infidels, whose *Lord*  
 indeed he is, but he is not their *God*.  
 And Heathen story is full of such ex-  
 amples, wherein the breach of oath  
 has been constantly followed with  
 remarkable vengeance. And that is  
 intimated in that negative threat,  
 which signifies more then it speaks  
 Out,

q *Vulg in Deut, Quia non erit impunitus.*

*The summ of the third Precept. 307*

out, *He will not hold him guiltless*; meaning, that he will most certainly punish.

The sense of the Command then is this; Thou shalt not use my Name upon a design of cheat, and to cover a lye; thou shalt not forswear thy self by calling me to witness a known falshood, and thus call some heavy vengeance upon thine own head: But thou shalt, when thou art call'd by the Magistrate thereunto, bear faithfull witness to the truth which thou knowst, and shalt make good thy promises. Thou shalt not blaspheme my Name, by rash and needless oaths, nor upon every mean & paultry occasion make mention of it; but shew a reverence and a regard to it, and take it into thy mouth with solemn care and weighty consideration. When necessity so requires, and Authority commands, for the decision of strife, and to put an end to controversie, thou shalt swear by me, and by me alone,



who onely know the secrets of hearts, and am able to avenge the falshood. Thou shalt have an awfull respect for every thing that belongs to me; thou shalt peruse my word with diligence and attention, reading, and hearing, and meditating in it day and night; It shall never depart out of thy mouth. Thou shalt honour my Ministers the Preachers of my Word, & the dispensers of my holy Ordinances. Thou shalt magnifie and praise my Name in the remembrance of all my wondrous works. Thou shalt take notice of my Iudgements and my merces, and in all events, speak well of my Name, and whatsoever falls out in the affairs and interests of the world to say still, the Name of the Lord be praised. And to conclude, Thou shalt walk in my fear; in thy distress call upon my Name, be frequent in Prayer, and in praise, lift up thy heart and thy voice to me who hear in Heaven, and so order thy conversation,

tion, that thou mayst not cause my Name to be evill spoken of, but shalt live suitably to thy holy profession, that all that see thy good works, may glorifie me, and by thy example may be taught to love and fear my Name.

Let us but take a view of our selves, and see whether we are such as the Lord will hold guiltless. Have not we taken the Lord's Name in vain, when generally it has been used as a stale to base interest, and a cloak for hypocrisie and tyranny? when our Pulpits have prefix'd the Name of the Lord to the blackest designs, and those who would be thought strictest in professing the Name of the Lord, have set on foot rebellion, under the title of *the Cause of God*? when there has been such breaking of Oaths, and making of Covenants, against the Laws of God and man? In so much that for our swearing backward and forward, as the villany of these late times has taught men to doe, we may justly be

term'd the perjur'd Nation? when our orthodox teachers have been thrown into corners with indigence and contempt, that the basest of the people might fill their hands, and become Priests to a Tyrant's interest? when prosperous villany has been blest'd in the Name of the Lord, and suffering Innocence has been impleaded as guilty? when swearing is in so much credit & is look'd on as the Character of Greatness, and rash oaths have the reputation of Gallantry? when we that have the Name of God call'd upon us, live unworthy of that calling, & make his Name be evill spoken of? O! let us pray as the Church has taught us, *Lord have mercy upon us, and incline our hearts to keep this Law.*

*The fourth Commandement.*

The *third* was the rule of our words, the *fourth* of our works, and that which is consequent to them,  
*rest.*

*The fourth Commandment.* 311

*rest.* That teaches us holy talk. This instructs us in holy walking for so our Church Catechism has resolv'd the sense of this Command, *to serve God faithfully all the dayes of our life;* so that 'tis not the seaventh day onely, but all seaven, that we are to serve God in. He that would serve God well on the Sabbath in a holy rest, must first serve him in his week's labour, and doing the work of the six dayes well. The *second* and *third* concern the Manner of his worship, *This* more especially the Time. It hath also, as the other two had, two parts; the Precept and the Reason of the precept. The precept is attended with a large explication, what is meant by *Sabbath*, and what meant by *Keeping it Holy*. First we may take notice of the extraordinary manner, wherein it is deliver'd; 'tis usher'd in with a *Memento*; Then what is to be remember'd; *the Sabbath* and *the Sanctification* of it: Then follows the explication, What is the *Sab-*

V 4                      *bath?*

*Sabbath*: by Opposition first to our dayes of work, the other dayes of the week, *six dayes shalt thou labour and doe all thy work*, which indeed is precept too, as well as concession, no less a Command to oblige us to diligence in our calling, then a Grant to give us leave to follow it. And the injunction is twofold, that we *labour*, take pains in our employment, set our selves a work, and that we *finish* and make an end of our business, *and doe all that we have to doe*. Then *secondly* by Position, which punctually sets down the day, *But the seventh day is the Sabbath*. What is it next to *Sanctify* the Sabbath or *keep it holy*? To doe no work on that day, nothing of our ordinary employment, wherein the strictness of the Command appears, that all of the family as well as the Master, all of the city as well as the Magistrate are concern'd, being set down here by name. *Thou* master and mistress or magistrate, or whatever governor.

vernour; and thy natural dependencies, *thy son and thy daughter*: and thy acquired relations, whether by Covenant or hire, *thy man-servant and thy maid servant*; or by purchase and possession, *thy cattle*; or by sojourning, *the stranger that is within thy gates*. The reason is taken from God's own example, whereof we have first the Narration, how he *made all things in six dayes and rested the seaventh*; and then the Design of his so doing, that he might appoint the Sabbath, *wherefore he blessed the Sabbath-day*, or (as the Septuagint have it) *the seaventh day, and hallowed it*.

REMEMBER. We are too apt all over to forget our duty; wordlings especially in the pursuit of their earthly concernments, would scarce make a stop at the Sabbath, and therefore this Command summons them with a particular Alarum; a word of much weight, in the Hebrew Idiom, where

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314 *The Sabbath what?*

the <sup>r</sup> Verb should be twice repeated, *Remember to remember*; i.e. be sure by all means to remember; and denotes the former old custom of keeping the Sabbath, even from the beginning of the world, and therefore presents it here as an ancient institution, to be remembered. And it quickens our care, not only for the observation of the day when it comes, but for our preparation for it, before it comes; we must think of it all the week afore hand, and provide for it, that nothing may divert us from the celebration of it.

**THE SABBATH-DAY.** A day of rest and leisure from the works of our ordinary calling, that ceasing thus from our earthly affairs, we may have opportunity to meditate on heavenly things, and lift up our souls, from the cares of this life, to the contemplation of those joyes & gloryes, which those that serve God shall have in the world to come, where there shall be an everlasting Sabbath. **To**

זכור *Ellipsis potius Imperativi, quàm Enallage Infin.*  
*pro Imp. Recordando recordare.*



**TO KEEP IT HOLY.** To set it aside wholly for the service of God, in publick ; by Prayer , reading and hearing God's Word, serving God in the solemn assembly; & in private, by meditation and study of God's Book, and other holy exercises. We are to remember both the day, and the keeping the day holy : some are ready enough to remember the Sabbath , as a time of leisure , out of carnal indulgence, but they are not so ready to remember the duty of the day , to keep it holy, and improve it for spiritual advantage.

**SIX DAYES THOU SHALT LABOUR.** This as it declares the precept, so it shews the equity of it, if God allow us six , we should not grudge him the seaventh; Besides, it has the force of a command, and is deliver'd in the same manner as the other Commandements , *Thou shalt labour.* He that's idle all the week, has no right to the

the Sabbath-rest. He that's careless in doing his own work on the six dayes is unfit to be employed in God's service on the seaventh. The word many times hath a peculiar signification, for *the service of God*, and thus it will infer, that every day is a Christian's Sabbath, and he is to be doing God's work, even when he is doing his own.

AND SHALT DOE ALL  
THAT THOU HAST TO DOE.  
Dispatch all thy business, and leave nothing undone against the Sabbath, that thou mayst be wholly vacant, and have thy thoughts as well as thy body at rest, and, thy mind free from all distractions of worldly cares, thou mayst have nothing else to think upon, but the worship of God. This calls upon us for diligence in our callings, that we must not doe our work by halves, but go thorough with it; And it gives a Typical intimation too, that we would in this week of our mortality  
set

¶ Hence עבירה *cultus Dei*; & עבר in the second Com. א. א. א. א. א.

set upon and accomplish the necessary work of Repentance, Faith, and Obedience; that we may have all our accounts clear'd e're the eternal Sabbath come upon us, when, if we have left that work undone, we shall have no time allow'd us to go on with it, and bring it to an end.

**BUT THE SEAVENTH DAY.**  
This is the Ceremonial part of the Command, but that a *seaventh* should be kept is Moral. For the Jews in memory of the Creation, were to observe *the seaventh Day* (which with us is Saturday,) as their Sabbath, whereon God having made all things, rested; But Christians in memory of a greater work, of Redemption, led by Apostolical practise, have constantly observ'd *the first day of the week*, to wit, Sunday, as their Sabbath, whereon our Saviour rose again from the dead, and shew'd himself to his Disciples. Another difference betwixt us is, that  
we

we are not obliged to that Iudaical strictness, but are allow'd a chearfull freedom, yet not so as to make it a day of pastime, for it follows that it is

**THE SABBATH OF THE LORD THY GOD**, as appointed by him; or *To the Lord thy God*, as dedicated to his especial service; a day, wherein thou art to contemplate the works of the Lord wrought in the Creation, and the mercyes of thy God, shown forth in thy Redemption; a time set apart not for thy business, much less for thy sport, but for God's glory, and publick worship; to be spent wholly in performances of holy duties.

**IN IT THOU SHALT DO NO MANNER OF WORK.** Nothing of common drudgery, of thy ordinary vocation, of thy weeks work; none of thy work; for it 'tis not meant that we should sit still and doe nothing; but

but works of piety; as going to Church, and the Priest's offering their Sacrifices in the Old Law, &c. are God's work; and works of necessity, as provision of food, &c. are the works of Nature; and works of Charity, as healing the sick, taking the oxen out of the pit, &c. are works of Grace. And these must and may be done without any violation of the Sabbath.

**THOU.** God here calls all the family to an account: so careful he is of his own day. And whereas in the other Commandements *Thou* is directed to every body, here it carries a special warrant to the superiour, seeming to require of him, that he not onely keep it himself in his own person, but take care also, that all in his charge keep it too. *Thou* whether thou art magistrate, master or mistress of the house, father, tutor, or whatever governour, imploy thy authority, to see my Sabbath

bath duely observ'd. Yet not so as that the superiours negligence shall be an excuse for the inferior's; for they are all spoken too here, by name.

**AND THY SON.** Children are naturally more apt to neglect their duty, then able to perform it, or indeed willing to understand it. They must be taught it then and kept to it. Acquaint thy son therefore with my wayes, and instruct him in my fear. Train him up in good courses, that he may not be prepossess'd with vicious customs; Bring him to Church, let him be couersant in Scripture, and learn the principles of Religion, and seek me early, that he may grow up, as in stature so in wisdom and grace, and favour with God and good men.

**AND THY DAUGHTER.** No age nor sex priviledg'd from Sabbath-duty. And these two words include all inferiours, who are not in a servile con-

condition, all children, pupils, scholars, citizens, subjects, whose respective governours are particularly to heed their observance of this day.

**THY MAN-SERVANT, AND THY MAID-SERVANT.** All thy servants whether hired or bought, all that doe thee work and receive thy wages. Neither thy Avarice, nor their own lust shall imploy them, and cause them to absent themselves from my service. Servants that day are Gods servants, and their master's fellow-servants, yet to be commanded and overlook'd by their masters, that they do serve God. And indeed it is the master's great interest, to see that this day be well observ'd in his family, since he cannot well expect that his own work should prosper, if Gods work be neglected; or that those servants will be faithfull in his service, who doe not care to serve God.

**THY CATTLE.** The Greek reads

X here,



here, as 'tis express'd in Deuteronomie, *and thy oxen, and thy asses, and thy cattle*, i. e. all labouring beasts which man makes use of, for tillage of the ground, for carriage of burdens, for going of journeys, &c. that they also may rest from their usual labour, and may have a time of refreshment; for there is a charity too due to these brute servants, and the good man is mercifull to his beast. But does God take care of oxen? Though they have a share in his providence, yet what are they concern'd in his Law, which is spiritual and holy? 'Tis for man's sake whom they serve, & in whose charge they are, that they are here mention'd. And indeed should the cattle have been left out, it might have look'd like an allowance to worldly-minded men, to have set them on work, & the attendance of that would have prov'd the imployment of men too, for that beasts will hardly work alone, without the direction & oversight of men.

N O R

NOR THY STRANGER THAT IS WITHIN THY GATES. He that sojourns with thee within thy city, & so the Magistrate is concern'd; or thy guest in thy house, and so 'tis the duty of the Master of the family; to see, that strangers of what countrey or religion soever comply with this Law, and doe not violate the Sabbath-rest, by travell, keeping market, following their merchandise, or any other worldly occasions. The Hebrew words are sometimes taken in a special strict sense, so as that *the stranger* means one of another countrey, converted to the Iewish profession and observances, call'd otherwise a *Profelyte*; and *the Gates* being the place of session or assize, where the Iudges and Magistrates met for the tryall and decision of causes, mean the civil power and jurisdiction; But they are here questionless to be taken in the larger and more common sense.

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FOR

ε γη ο προσήλυτός σε.

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X 2

FOR

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FOR IN SIX DAYES, THE LORD. This is the reason of the Command, and shews farther the equity of it, that we would not think much to doe as God himself did, and indeed the morality of it too: for this reason concerns all mankind, Heathen, as well as Iew; wherefore to intimate the universal obligation, it hath, it sayes not *the Lord thy God* as before, but only *the Lord*.

MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS. He finish'd the work of creation, and did all which he had to do, in that first week of the world. And it would be worth our imitation, to consider, how God takes a review of every day's work, and it would be well for us, that we could every night, before we take our natural rest, take account of our actions, and see that they are good; and at the weeks end before we enter upon this spiritual rest,

rest, survey the work of the whole week, and say of it, not that it were exceeding good, but that at least it were not exceeding evil. Two things in the method of God's working may be worth our particular notice, that *the evening* is mention'd still before *the morning*, as if God had taken counsel o're night, what he should doe next day; and that God made man last on the very Sabbath-eye, as if he had made him for no other purpose, then to keep the Sabbath, in the admiration of his works, and the celebration of his praise.

AND RESTED THE SEVENTH DAY, God might have been working on still, and set forth his power, in new productions; for Omnipotence cannot be tired, nor Infinity be exhausted; but he was pleas'd to put a period to his own extraordinary actings, and by his own will determin the products of his boundless power.

X 3

Again,

Again, if he had pleas'd, he could have dispatch'd all his works in a day, in a moment, and not have made such leisurely progress, and have done all at once; But he chose a number of dayes to accomplish his great design in; *six dayes*, that there might be an orderly proportion, and distance of time betwixt the productions of the several creatures; and but six, that the glory of his workmanship might not receive any disparagement from a seeming delay; Now whether these six dayes, in which the world was making, were meant to signifie the continuance of the world for so many thousand years, a thousand years being in Gods reckoning but as a day, and the seaventh day of rest to typifie another thousand years of Christ's reign, or an everlasting Sabbath in Heaven; or whether any other mystery lye hid in the number of *seven*, whence fond antiquity might appropriate the seaven Planets, each to his day; and sonder Art divide  
the



the week according to planetary hours, may be guess'd; but cannot certainly be known. Wherefore it may suffice us, that it pleas'd God so to order his work, and so to appoint a holy rest: and he sure had very great reason for observing that order and making this appointment.

THEREFORE THE LORD BLESSED THE SABBATH-DAY, AND HALLOWED IT. He stamp'd upon it a particular respect, & set it aside from common employment, and business of life, for holy and spiritual exercises; that it might be spent in the commemoration of his wonderful works: And if the institution were so solemn upon the account of *Creation*, how much more, will the memory of our *Redemption* heighten the solemnity, and improve the observance of this holy day, which our blessed Lord and Saviour the holy Iesus blessed by his rising again from the

dead, and hallowed by his apparition and discourse with his holy Apostles, who have by their example recommended to the Church of God, as the Christian Sabbath, the first day of the week, the day of our Lords Resurrection, for which reason it is also call'd *the Lord's Day*.

Besides this weekly solemnity and day of rejoycing, it is acknowledg'd even by those who are no great friends to the Churches authority, that the Church hath power, to appoint and set aside for the publick worship of God, other peculiar dayes, as occasion shall require; such as are Anniversary *Fasts* and *Feasts*; nor is the commemoration of the benefits obtain'd by Christ, as his *Nativity*, *Passion*, *Ascension*, &c. and of the holy Apostles, and other Scripture-Saints, more ancient (though it be handed to us, from the most ancient and the best times,) then 'tis convenient: the fundamentals of religion being thus scattered

ter'd through the course of the year, and the *Holy-dayes* next to the Lords-day, being the great remarks & cognisances of Christianity.

This reason drawn from the creation, which is the moral reason of the precept, is in <sup>u</sup> Deuteronomie (which is the repetition of the Law) omitted, and another of a politick concern brought in stead of it, as if the command were grounded upon an indulgence to servants, and that upon a reflection upon the condition of the Israelites in Egypt, where they had been made serve in a cruel bondage mention'd in the Preface. Though those words there (I suppose) might be added only as a reason, for the servants and the cattles rest, and an argument to inforce the equity of that, rather then to be the bottom and ground of the Sabbath it self; and yet it seems strange, that immediately after, <sup>w</sup> *Moses* tells them, God spake these words and no more.

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The sense of the command is this, Thou shalt take great heed to the observation of my day, and shalt sanctify my Sabbath, and keep it holy with exercises of publick & private devotion; Thou shalt wait upon me in my sanctuary, and appear before me in the great assembly; Thou shalt come to my house in my fear, and enter my courts with due reverence; Thou shalt attend to my word, & obey my voice, and shalt bestow this sacred time wholly on the meditation of my Law; Thou shalt receive my word with faith, and wait upon me in the use of my ordinances; Thou shalt set one day in seaven aside from all worldly concerns, and thy usual employment, and dedicate it and thy self to me; Thou shalt prepare thy self, and forecast thy business, that no other thoughts may distract thee; Thou shalt keep it a holy rest to the Lord, & shalt cause all that belong unto thee to keep it; Thou shalt not do thy own works,  
nor

*the fourth Commandement.* 331

nor speak thy own words , nor think thy own thoughts on that day , but be taken up with the study of God's word and with the consideration of his works; Thou shalt serve me faithfully on thy six dayes of work, in a diligent attendance upon the duties of thy calling, that thou mayst on my day of rest, meet with a blessing, find pardon for thy failings , and receive strength for thy performances; Thou shalt breed up thy children in my fear, and acquaint them with my wayes; Thou shalt instruct thy household , and make me known unto strangers; Thou shalt be merciful to thy servants and thy cattle, and shalt let them enjoy the benefit of the Sabbath rest; Thou shalt so observe this rest, as not to give thy self up to sloath and idleness, nor spend the time in sports and vain recreations , but make it a rest from sin, as well as from work ; Thou shalt more particularly imploy thy self in remembering the Lord thy Creatour ,  
and

and thy Redeemer , and thankfully acknowledging his benefits. Lastly, Thou shalt so pass this weekly Sabbath in holy meditations , and a heavenly conversation , that thou mayst fit thy self for the celebration of an everlasting Sabbath, to be kept hereafter with Angels and Saints in Heaven , after thou art deliver'd from the troubles of a wicked world.

How far have we come short , of the observation of the Sabbath , in these our times , who forget the day, and neglect the duty ; who neither labour on the six dayes nor rest on the seaventh as we should doe; who profane the sanctuary, and pollute the holy place, using no reverence , and behaving our selves in Gods presence , with more rudeness then we would in the presence of men ; who have made our devotions but a lip labour, and plac'd religion in the ear, and have excluded God's word contained in the holy Bible , and the wholesome  
forms

forms of the Church to make room for the bold conceits and seditious discourses of men ; who have preferred Enthusiasms before the written word ; who have preach'd up rebellion and sacrilege, and demolish'd the Churches of God in the Land, & broken down the sacred ornaments with axes and hammers ; who have multiplied sects and heresies, and dishonour'd God, in his solemn worship, and in the publick assemblies ; who have made void God's ordinances, & refus'd to administer and receive the blessed Sacraments ; who have had no regard to the Feasts and Fasts, & other ancient usages of the Church : but have set aside dayes of our own, and have fasted for strife, and given thanks for blood ; who doe not take care that we and our houses may serve the Lord, nor make any account of this sacred time ; who spend the day in sloth and riot and vain sports, and do not sanctifie it, and keep it holy to the Lord;



Lord; who doe not improve the blessing of the Sabbath to the advantages of a holy life, but continue still in gross ignorance, and profaneness; so that we may very well use the Churches Prayer, *Lord have mercy upon us, and incline our hearts to keep this Law.*

*The fifth Commandement.*

This is the hinge of the two Tables, the main joynt of the whole Law, & concerns the Magistrate, who is God's Vicegerent on earth, and the keeper of both the Tables; wherefore some assign it a place in the first Table. God having a special care of civil order, and peace in the societies of men, has therefore set this Commandement concerning the obedience to superiours, by which peace and good order are preserv'd, immediately after those of his own worship, and in like manner back'd it with a reason; whereas all the rest which follow

follow are set down barely in way of Commands without the addition of any promise or threat. So then this Command is made up of two parts, the Precept it self, and the Reason of the Precept : the Precept shews the duty, *Honour*, and its object, *thy Father and Mother* : The Reason is a promise of long life, and therefore the Apostle hath call'd it, *The first Commandement with a promise* ; (for the Third contains a threat, and that of the Second is more threat then promise.) *That thy dayes may be long on the Land, which the Lord thy God giveth thee.*

**HONOUR.** This shews a different degree and condition amongst men, and God's Law maintains the distinction. In all societyes there are some superiours, some inferiours; The Law is not for levelling. *Honour* would not be a duty if all were equal. Now *Honour* implyes respect and obedience, subjection and service. **T H Y**

**THY FATHER AND MOTHER.** whether thy natural parents, or civil Magistrate, or spiritual governor, or whatsoever superiour, which are all by a usual propriety of the Hebrew language styled *Fathers*. Father having been the first dignity of the world, and all rule and government whatsoever founded on the right of paternal Authority, which aggravates an offence done to a superiour & makes the offender as ungracious as one that dishonours his father. Here are meant then all manner of persons in relation, Parents and Children, Magistrates and Subjects, Ministers & People, Master & Scholar, Husband & wife, Master and Servants, old & young, noble and base, rich and poor, &c. Nor so onely, but here is included also, by the rule of contraries, the duty of superiours to their inferiours, that they be kindly affected to them, rule them in God's fear according to righteousness, and faithfully mind the duties of their

their place. Now the duty of Inferiors is only mention'd , because they are the more likely to fail in their duty, & their neglect is of worse consequence; Disobedience dissolving & unloosening order and peace , which are the bands of society , whereas oppression does but strain and gird the tyes of government too close. No Tyranny of the most wicked Prince can be so mischievous and destructive to the publick, as the Rebellion of Subjects, let them pretend never so much religion for it. The great Interest of society is to obey; since the resisting of a lawfull governour will in the end destroy government it self, and bring all things into confusion.

THAT THY DAYES MAY BE LONG. Long life is the promised reward of obedience , but the disobedient shall not live out half their time, but shall be cut off by some untimely death , and by their seditious actings,

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and

and wilfull oppositions forfeit their lives to the Law. The Hebrew word may be rendred, *that they*, i.e. thy Father and Mother *may prolong or lengthen thy dayes*; as if the parent's blessing could instate a dutyfull child into a long life. This is sure that parents at first, and afterwards civil Magistrates had power of life and death, in their families and within their own territories; and so might justly by Capital punishment shorten the lives of the disobedient.

UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE. Here is meant *the Land of promise*, which the Israelites were now going to possess, wherefore the Septuagint call it *the good Land*; Which <sup>z</sup> word is now wanting in the Hebrew copy, though possibly express'd at first: for taking that word in, there are all the Letters of the Alphabet to be found in the Decalogue, & without

יִכְוֹן in Hiph. Conj. transitiva prolongent. ז סוכה,

without it there will be one wanting:  
And if *Moses* was the first Inventor  
of the Hebrew Letters, as some think,  
and it is probable, he being the most  
ancient writer; 'tis as probable, that  
there was a *Specimen* & essay of them  
given in the Commandements, the  
only speech, which God hath by his  
own mouth utter'd. This part belongs  
most properly to the Israelites, where-  
fore 'tis added, *that the Lord thy God*  
*gives thee*, but may be extended to us  
all. And here are two or three notes  
in't. *upon the Land*, that notes that the  
loyal and faithful shall not be turn'd  
out of his possessions & live an exil'd  
life in forreign countryes, but prolong  
his dayes, and live in peace at home:  
whereas rebels and traytors forfeit  
their estates, and loose their fortunes,  
by seeking unjustly to greaten them.  
*The Land* or *the good Land*, the Land  
of *Canaan*, notes the Land of thy fore-  
fathers, of ancient inheritance, and a  
Land abounding with all conve-  
niences

340 *A long and happy life.*

niences of life , to shew that obedience shall possess the ancient demerits of the family, & live in plenty, when the rebellious shall seek their bread in a strange Land. *Which the Lord thy God giveth thee*, notes God's particular bounty to the obedient, and that what they enjoy comes with a blessing, and is the fruit of a promise; 'tis as if he should have said, obey thy Father and Mother, and they shall give thee life, and I will give thee Land. In *Deuteronomie* are inserted these words, *That it may be well with thee, and that thy dayes may be long*; for otherwise a long life spent in toil and hardship, exercis'd with want and misery, is a Curse rather than a Blessing: and indeed <sup>a</sup>the word, which here signifies the *lengthning of dayes*, has also a signification of *health*; for life of it self is not pleasant, but a burden rather, unless it be attended with those enjoyments & blessings, which make it comfortable, as Health, Peace, Plenty,



ty, Prosperity, &c. And such a life it is that is here promis'd, as the reward of obedience.

But it seems in the ordinary oeconomy of Providence to fall out otherwise many times, when the dutyfull child is caught away with a hasty death, and a Loyall Subject looseth both Life and Lands for his fidelity to his Prince, &c. To this I answer, That this promise is conditional, as God sees fit, who, whatsoever he does, does it alwayes for the best, and then if he doe not perform his word, as to the Letter at present, he will be better then his word hereafter. Those, whom the arrest of death disseizes of an earthly possession, he instates into a heavenly inheritance, which is indeed *the Land of the living*, and *the Land of promise*, of which *Canaan* was but a type. The young Innocent is snatch'd out of the mother's lap, to be lodg'd in Father *Abraham's* bosom. The Loyal sufferer looses to his advantage,

rage, is sequestred into bliss, is murder'd into Immortality, and if he lay down his head, takes up a crown for it. Everlasting happiness is in the best sense <sup>b</sup> *length of dayes*. Besides, God may cut him short, who has not fail'd in his duty to man, for some disobedience to himself; and he that's guiltless, and dyes Martyr, as to the unjust tribunals of men, may in the account of God's justice dye as a malefactor: God sometimes reck'ning with the transgressors of his Law, and cutting scores as 'twere with them, depriving them of the reward of one duty, for the neglect of some other, & washing the stain of a guilty life, with the blood of an Innocent death. And 'tis no small comfort to a dying man, have he been never so great a sinner in his life, that he suffers with a good conscience, and is permitted in a manner to quit scores with heaven for his former offences.

Proceed we now to the summ of  
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the Precept. Thou *Inferiour* whoever thou art , that art under another's power, or condition , shalt give thy superiour the due respect of his place, shalt have honourable thoughts of him, shalt highly esteem him, and re-  
vear him as an Angel of God ; in thy speeches & addresses to him demean thy self with humility and meekness, and all civil demonstrations of respect, according to the customs of thy people , giving him the preeminence in every thing , bearing with and hiding his infirmities ; Thou shalt not slight his person, nor think or speak meanly of him; Thou shalt be subject to him, and yield a ready and chearful obedience to him as to the Lord , in all things , that are iust and lawful , and bear with his humors and his harshness, remembering that though he be man of like passions with thy self, yet he is in God's stead , and if he at any time swerve from his rule in commanding, yet do not thou decline thy

duty in obeying, but when he bids thee do any thing, contrary to my will, carry thy self with submission, & resolve to suffer for a good conscience rather than to resist, where thou canst not with a good conscience obey, Thou shalt hearken to his admonitions, and submit to his corrections, and shalt endeavour by all fair means to give him content; Thou shalt not withdraw or grudge thy obedience, much less shalt thou take upon thee, to call him to account; nor yet shalt thou basely serve him in lewd offices, and wicked designs, so as to be an instrument of his cruelty or his lust, and to flatter him in an evil way, Thou shalt pray for him, and assist him in all his just undertakings, and shalt return him all the good thou canst, for that good which thou receiv'st of him, from the influence of his Authority, or example; Thou *Superiour*, shalt observe the rules of Justice by giving every one their due, thou shalt look faithfully

to thy charge, rule with diligence, lay out thy talents to the best advantage of God's glory, and the benefit of thy Brethren; Thou shalt be tender of the concerns of all thy Inferiors, and oblige them with courtesie and kindness, and study how thou mayst be most useful to community; Thou shalt not be proud of thy gifts, lift thy self above thy brethren, and scorn those below thee; Thou shalt not be insolent, injurious, nor too harsh and severe, nor yet too fond and remiss, but keep a mean, so as to gain their obedience to thy Authority, and their love to thy Person. Thou *Child* shalt stand in fear, and regard thy father, and forsake not the law of thy mother, and obey thy parents in the Lord; Thou shalt not despise them, mock at their weakness, and with cursed *Cham*, make merry at their shame, but shalt shew them all honour, and doe them all service, and with thy virtuous behaviour, & well-doing, cause him that begat thee to  
re-

346 *The Duty of Child and Parent.*

rejoyce, and her that bare thee to leap  
for joy; And when they are old, and  
their strength fails them, thou shalt  
provide for them, and see that nothing  
which they have need of, be wanting;  
Thou shalt moreover shew a singular  
honour to their person, saluting them  
upon thy knee, & often craving their  
blessing, especially in any business of  
great concernment, as choice of life,  
marriage, &c. And thou *Parent* shalt  
love and take care of thy children, and  
provide fashionably for them, that  
they may have a lively hood, when  
thou art gone; thou shalt breed them  
up, in the nurture and admonition of  
the Lord, with sweet methods win  
them to my fear, and to the love of  
virtue; Thou shalt not with harshness  
provoke them to anger, nor yet spare  
correction when they offend, or spoil  
them with indulgence (as *Heli* did) to  
their ruin and thy own sorrow. Thou  
*Subject* shalt honour and obey the  
King and his Ministers, be subject to  
the

the higher powers , for conscience sake , the Lord having let them to be for a terror to evill-doers, Thou shalt pay him tribute and other acknowledgments of thy subjection, according to the Laws and custom of the country, and in an especial manner make prayers and intercessions for Kings, and all in authority, that we may under them live a quiet and peaceable life in all Godliness and honesty; Thou shalt not raise sedition , to bring an *odium* upon the Magistrates Person , his Authority , or his Council ; nor shew any discontent , to the disturbance of publick peace , nor take up arms against thy lawful Sovereign , nor maintain or assist rebellion , nor meddle with those that are given to change , or any way comply with them, or countenance them in their unjust usurpations ; Thou shalt not offer any violence to the King's sacred Person, but if at any time unrighteous commands are impos'd upon thee,  
have



have recourse to thy prayers, & make thy appeals to Heaven, to God the King of Kings, to whom alone they are accountable, and who will in his due time remove the oppression, and call the oppressors to an account. And thou *Magistrate*, shalt govern according to the rules of my word, and the known Laws of the countrey; Thou shalt judge the fatherless, and regard the widow, and doe every one right; Thou shalt take care of both Tables of my Law, and promote the interests of Religion; Thou shalt make wholsom Laws, and see them put in execution, punish transgressors, reward well doers, preserve peace and good order amongst men, Protect thy subjects with the Scepter and the Sword, be diligent in thy office, and know that thou hast a great account to make to him, by whom Kings reign, who is no respecter of persons; Thou shalt not abuse thy power to license thy own  
lusts,

lusts, and become arbitrary, nor oppress thy subjects with unjust taxes, and insolent carriage; nor yet by a fond clemencie indanger thy Authority, and lessen that reverence which is due to thy place. Ye *People*, shall receive my Ministers as my messengers, and Embassadors from God, and obey those that are over you, for they watch for your soul's good; and think them worthy of double honour and allowance, who both govern and teach, the Bishops and overseers of the flock, and own them with all fair respect, who labour amongst you and are over you in the Lord, and admonish you, and esteem them very dearly for their works sake, and communicate freely to them in temporals, who impart to you spirituals; ye shall not slight their sacred function with disgraceful terms, nor rent the Church with faction and schisms, and heap to your selves teachers, but submit your selves to all lawful orders & constitutions,

c *So δυνάμεις τιμῆς may signify.*

tions, and not be carryed about with every puff of doctrine, nor entertain new-fangled opinions, and unwarrantable practises, in the wayes of my worship, and Ecclesiastical Government. And ye *Pastors* shall look to your selves, and the whole flock, over which the holy Ghost has made you overseers; ye shall preach in season, & out of season, ye shall doe all for edification, and divide the word aright; ye shall admonish, exhort, reprove, and be burning as well as shining lights, that ye may in your lives recommend the power of Godliness; ye shall not Lord it over your brethren, nor doe the work of the Lord carelessly. Thou *Servant* shalt account thy Master worthy of all honour, and shalt serve him with fear and trembling, with singleness of heart as unto Christ, and shalt doe him faithful service. And thou *Master* shalt shew kindness forbearing threatnings, knowing that thy Master also is in Heaven, and shalt  
give

give thy servant comfortable maintenance, and shalt not defraud the Labourer of his hire, nor keep back thy servant's wages, and thou shalt see to their carriage and govern them in my fear, that they may become my servants also. Ye *Wives* be subject to your Husbands, and <sup>d</sup> see that you reverence them. Ye *Husbands* love your wives, as Christ hath loved the Church, and cherish them as your own flesh. Ye *young men*, rise up before a gray-head, and have respect to the face of the aged; Harken to their advice, and learn by their example. And ye *Old men*, behave your selves with that gravity, and wisdom, that ye may gain your selves the reverence of the younger sort, and be as way-marks for the imitation of posterity. In fine, ye who have any advantage of learning, wisdom, honour, estate, &c. or any other excellence above your brethren, so imploy it and lay it out to their benefit, that you may procure  
ho-

382 *The Necessity of Government.*

honour to your selves, and God may have the glory. To conclude, whoever thou art, carry thy self with honour and respect to every one, in whom thou seest any part of God's Image, and look on him as thy superiour, who hath any gift or ability which thou hast not, prefer thy equals, pitty and help thy inferiours.

This Commandement, as was said before, being plac'd in the middle has an influence both wayes, so as to secure both God's Worship and mans Propriety. The Magistrates sword must defend the faith, though it may not propagate it; and if Authority be once trampled upon, every one will doe as they did, when there was no King in Israel, what seemeth good in their own eyes. When the hedge of Government is broken down, neither Religion nor Law shall bound us; all opinions and practises are current, and 'twill be an Usurper's interest to have the people divided.

Lives

Lives and Liberties, Estates and Consciences, and all, lye open to arbitrary force, as a Prize for him that dares be most Villan. And this has been England's case in the no less sad then wicked times of Anarchy and confusion, when damnable Heresies broke forth, numerous sects swarmed up and down, when there was an intolerable Toleration of all Religions but the right; when we comply'd with illegal powers, and were aw'd by Courts of High Injustice; when partyes bore rule, as false to one another, as they were injurious to the publick; when our sins grew up and multiplyed with our calamities, and God's judgements, and our provocations improv'd one another; when our Oaths of Allegiance were eluded with the Solenn coucenage of a League, and sinful combination; when we were bewilder'd with the witch-crafts of Rebellion, and knew not the things which belong'd

to our peace, but pretended to reform abuses by destroying the offices; when with tumults and Libels we drove our Dread Sovereign from his home, rais'd a war against him, chas'd him as a Partridge over the mountains, and offer'd violence to the Lord's anointed; when with undutiful hands we seized his Sacred Person, confin'd him to prisons, and vex'd his righteous soul; when we (for 'twas our sins did it, and we are all Accessary) by a villanous mockery of Justice brought him to his tryal, & sentenced him, and (which is more than our posterity will have the heart to believe done, though we could find hands to doe it) barbarously murder'd our Gracious King at his own Palace-gate, adding all the direful circumstances of aggravation to that hellish impiety; when ever since our *Iosiah's* death, our great sin has been our punishment, we have suffer'd in acting, and been constantly exercis'd with  
un-



unconstancy of wicked changes; when Loyalty hath been persecuted as the greatest Crime, and many have shorten'd their dayes for their faithfulness to their Prince; and after that our Crown, & Head too, was fallen, when the Father of our Countrey liv'd in exile, and our Mother the Church mourn'd in private, and was fed with the bread of tears; when Sacred Orders were despised, and labourers thrust themselves into the harvest, to cut down dignities and profits, root and branch; when the Holy Ordinances were dispensed by the Ignorant, and Civil Offices administred by the Base; when there was no regard had to the Ancient and the Wise, to the Noble and the Learned, but contempt was powred out upon Princes. In short, when we have thus rebell'd against King and Priest, and cast off Authority to purchase a freedom for schism and mischief; what need have we hereafter to pray fervently with

the Church? *Lord have mercy upon us,  
and incline our hearts to keep this  
Law.*

But as our Litanies are requisite to deplore the national breach of this Commandement, and deprecate it for the future; so are our Thanksgivings due to Almighty God, for his wonderful deliverance of us, from those great inconveniencies and sins, we labour'd under, and for the miraculous Restauration of our Dread Sovereign to his Rights, and of us to our Libertyes, which are wrapped up in his Safety: And now that the Dread Father of our Countrey, and the Reverend Fathers of the Church are return'd to execute their Offices, and to govern us with the sword of Justice, and the sword of the Spirit, & that we have been sufficiently convinc'd, by the twenty years discipline of a Civil War, that the grand Interest of the People is Obedience; let us seek the Peace of our Ierusalem and our Sion,  
and

*All Wrong forbidden.* 357

and pray that God would confound the devices of all Rebels & Schismatics, whom these late mercyes have not converted, and disappoint their expectations.

*The sixth Commandement.*

The *fifth* directs the offices of Relations, the *rest* shew the general duties that we ow to all men in common; and they are all set down negatively to forbid all violence & injury; that being in it's very nature destructive to the constitution of societies, which cannot be preserv'd and manag'd, without forbearance of wrongs; for Iustice is in the Politick, as Health is in the Natural body, which keeps every part in its due temper, so that none have too much or too little; but Injury diseases the civil state, and will, if effectual remedies be not applyed, in short time bring it to dissolution. Now the greatest

wrong that can be offer'd to our selves or our neighbour is in the *life*, that being the support of all blessings and comforts, if it be not it self one, since they are but leased out to us for life, and depart with it. Nothing survives life, and death by making an end of the person puts a period to all his contents and joyes. Wherefore the security of *life* is first provided for, and set immediately after the fifth Commandement, as the Magistrate's greatest care; since, were our lives expos'd to the wild passions of men, Kings would want subjects; and God worshippers, and two or three mighty hunters would depopulate the earth. To kill a man is made therefore the greatest crime, as that which cannot be made amends for (whereas for other losses there may be some reparation) and as a sign of mortal *hatred*, which can be content with nothing but the destruction and annihilation of the thing hated, and is the greatest breach of *Charity*. THOU

**THOU SHALT NOT KILL,**  
or MURDER. Thou shalt endeavour by all fair and lawful means to preserve thy own and thy neighbour's life; Thou shalt not lay violent hands on thy self, nor bring thy self rashly into danger of thy life, by tempting providence, by surfeit, or any other sinful or perillous course; Thou shalt not neglect thy self, nor deny thy body fit sustenance and refreshment, and for the preservation and recovery of thy health, take the advice of the learned, and honour the Physician; Thou shalt defend thy self from injurious assaults, and make a stout resistance, when force is offer'd; Thou shalt esteem and set by thy life, and not part with it upon mean and paultry terms, but act like man, and give a fair account how thou quit'st the stage, & think no sorry affront or idle abuse deserves the hazard of so precious a thing, or be so fond of thy reputation, as to clear it with thy blood; and yet

when just and honourable occasions call for thy life, such as are the testimony to my truth, the assistance of thy King, and defence of thy country, thou shalt fairly venture it, & not spare thy life to death, but lay it down for thy brethren; nor shalt thou make self-preservation an argument for thy cowardise, since the \* fearful as well as the dogs, shall be excluded my Kingdom; nor shalt thou out of self love basely sneak and withdraw thy self from thy duty; nor favour thy self in my service, but love me with all thy strength, and keep thy body under, and practise austerities of self-denial, so as to mortifie the flesh, not to procure thy death; Thou shalt in like manner doe all that lyes in thy power, to maintain thy neighbour's life, and safety; Thou shalt not slight him and pass him by in his distress, but give him seasonable help; Thou shalt not out of passion or thirst of revenge, with sword, or poyson, or any other instrument

ment of death, make him away; for he bears my image, and he that spils man's blood, by man shall his blood be spilt; Thou shalt not beat, nor strike, or any other wayes misuse him, or doe any thing to grieve him; Thou shalt not hate him in thy heart, or bear him any grudge, nor owe him spite; for he that hates his brother is a murderer; Thou shalt not vex him with reproachful words, nor jeer him with upbraiding language, or scornful behaviour, to sadden his heart, and alter his countenance; Thou shalt be harmles in thy carriage, and meek, and gentle, and courteous, and civil, and obliging; Thou shalt not doe or think any body any hurt, or so much as wound them with a bitter word; Thou shalt not break out into unruly and boisterous passions, nor be angry without a cause; Thou shalt take wrongs rather then give, nor yet be of so stupid and sheepish a patience, as to bring a contempt upon thy self,  
which



which may make thee useles, or to let my glory suffer, but on this occasion to boyl over with a generous zeal, and vindicate my name; Thou shalt not be too rigorous and harsh, of a fierce and cruel, of a dogged and sullen, or of a peevish and froward disposition, but be mild even in thy corrections and punishments, and pity the person, when thou chastisest the vice; Thou shalt not be strict in asserting thy own right, and prosecute thy interest to the utmost advantage, but yield of thy right, and be content to sit down with the loss, rather then engage in quarrel and venture the loosing of peace; Thou shalt not only refrain injurious actions thy self, but shalt do thy best to hinder others too, in their violent attempts; Thou shalt exercise a just severity upon capital offenders, and take heed of licensing or encouraging villany, by a fond gentleness; Thou shalt for God's glory, and thy neighbour's safety, venture  
upon

upon brave hazardous actions, and in the confidence of thy honest intentions defie danger, yet thou shalt not rashly and presumptuously cast thy self away; nor shalt thou upon slight occasion, or a private account, give or entertain a challenge, and in the wicked folly of duelling venter thy death and damnation together; but when the Magistrates authority has arm'd thee against a publik enemy, whether a forreign Invader or a domestick Rebel, upon just and necessary reasons, let the goodness of thy cause embolden thee, and with Christian courage dispute the Interests of Religion and thy Country, and make not power or pay, but peace and settlement, the end of thy warlike undertakings; Lastly, thou shalt be very tender of every one's life, as of thy own, and shalt not doe any thing purposely to prejudice another's life, or his comforts, and shalt be warie of doing ought, which may indirectly.

or by casualty, either deprive him of it, or imbitter it to him; but shalt by thy mild behaviour and offices of friendship and kindness, help to make his life pleasant and lasting.

And now when we do but think, how peccant the Nation hath been in this Command; how we have murdered one another for hire, and improved the heats of a civil war, with private animosities, with a blind zeal & the rage of a mistaken conscience, thinking we have done God good service by sacrificing one another; How we have pretended publick justice to our ambitious designs, and pull'd all down that stood in our way to greatness; How we entitled our selves to Saintship by binding Kings in chains, and their Nobles in fetters of iron, and accounted it our duty to God to kill and murder our fellow subjects, and imbrew our hands in the blood of our Sovereign; How still we are given to quarrel, and are loath to

*of the sixth Commandement. 365*

to lay down the cudgels of contention, but are ready to justify a wicked Cause, to new troubles, and a second tryal of war, and by our discontents tempt providence to remove our peace; How zealous and industrious we show our selves in promoting faction and making partyes; How we sharpen our tongues and our pens, to shoot bitter words against one another; How peevish and sullen, how easily provok'd, and how hardly reconcil'd, how eager upon slight occasion to break peace, and part with charity, and about things indifferent how not indifferent we are; have we not very great cause to pray, as the Church teacheth us? *Lord have mercy upon us, and incline our hearts to keep this Law.*

*The seventh Commandement.*

The *sixth* secures life, This orders the preservation of chastity; they both  
for-

forbid any wicked attempt upon our neighbour's person, That by curbing anger, This by bridling lust; That prohibits the killing, This the defiling of our neighbour; and indeed though *Life* be the first considerable, yet *Chastity* is a greater care, seeing that the abuse of the body by uncleanness draws along with it a greater danger to the injur'd person, then murder, as that, which being commonly attended with consent, makes the sufferer accessory, and wrongs the soul no less then the body. And possibly some such reason there might be for the <sup>f</sup> transposing of these Commandments in some copyes, and placing this of *adultery* and that of *theft* before *murder*; the staining or impoverishing one, being as bad as killing one out of the way, and as good have no life at all, as to live in disgrace or want.

THOU SHALT NOT COMMIT ADULTERY. Thou shalt not  
through

f LXX. *Int. Rom. ed. vid. Mar. 10. 19. Luc. 18. 20. Rom. 13. 9.*

through lust or intemperance or any wanton excess, abuse thy own, or thy neighbour's body, or break the rules of chastity, but shalt with great care keep a holy and a clean conversation, and denying all ungodliness & worldly lusts, and unlawful pleasures, preserve thy self pure from all filthy pollutions of the flesh; Thou shalt be moderate in the use of all lawful pleasures and recreations, and order them to serious ends, to make thee more chearful in the service of me, and the performance of the duties of life; Thou shalt not greedily devour the creatures I provide for thy use, and fill thy self with meats and drinks, to indispose thee for prayer or business; Thou shalt avoid surfeting, and drunkenness, and gluttony, nor yet pinch thy self with unreasonable abstinence or sordid thrift, but allow thy self honest and suitable refection and recreation; Thou shalt not be too nice and dainty in the choice of food,  
and

and other treatments of thy self , but content thy self with that which is wholsom , and agreeable to thy condition ; Thou shalt make a sober and a temperate use of my gifts and allowances , & be watchful and jealous over thy self at food , in company , in thy delights and pastimes , and at thy leisures, that the tempter may not take advantage of thee ; Thou shalt be careful of thy habit and attire , that it be decent and comely not garish and immodest , that it be fitted for warmth , to hide nakedness , not to shew pride ; Thou shalt in thy gesture and behaviour compose thy self to a chearful modesty , so as to shew civility and courtesie , not to discover wantonness, or invite lust ; Thou shalt shake of sloath , and take heed of idleness , as that which betrayes to such temptations, and breeds & nurses lust ; Thou shalt not too much indulge thy self to sleep , but take a competent share , which may be convenient for  
thy



thy health, and employment, to repair nature not to besot her; Thou shalt keep thy vessel in holiness, and forbear all gross uncleanness; Thou shalt not wrong thy neighbour's bed, nor offer violence or enticement to any one; Thou shalt not use, nor allow the use of stews, nor frequent places of ill fame; Thou shalt not burn with unnatural lusts, nor practise secret villany, or give thy self up to dishonourable passions, and beastly sensuality, but learn from the examples of my vengeance to stand in awe of my judgements; for whoremongers and adulterers God will judge: and thou shalt be holy as I am holy, and pure that thou mayst see God; Thou shalt avoid filthy communication and foolish speech, and idle jesting, but have thy discourse season'd with salt of discretion, that it may not corrupt good manners, but tend to edification; Thou shalt not look upon any one to lust, nor reach out a desire in

A a

thy

thy heart after the appearances of beauty; Thou shalt not be wanton in thy apparel or demeanour, but behave thy self with bashfulness and with modesty, complying with civil & fashionable customs; Thou shalt beware of meetings, shows, playes, sonnets, dances, and all other occasions, which may prove invitements to ill, for fear thou fall into the snare of the Devil; Thou shalt in private have awful thoughts of my presence, and when necessity, or chance, or duty, brings thee forth into the publick and the sight of men, so behave thy self, with that circumspection, that thou mayst not get any soil from converse, nor disimprove thy self; but better thy company, obliging them, with all civil respect, and yet with the gravity of thy carriage checking vain thoughts, and hindring the first opportunities of ill; it being easier, to master lust in its beginning, then to prevent its growth; Yet if thou canst not contain thy self  
in

in the limits of a single life, thou shalt in my fear, make use of that remedy, which I have appointed, and shalt pray to me to direct thee in thy choice, that thou mayst have a woman of understanding; Thou shalt not rashly or for carnal satisfaction enter into the holy state of matrimony, but for my glory, and mutual comfort, & shalt look upon marriage as an honourable institution; Thou shalt not place thy affections, where my law & rules of honesty forbid it, and shalt have a reverence for thy neer alliances, and take heed of yoaking thy self unequally; Thou shalt faithfully perform the marriage covenant, and have a loving and sweet respect to one anothers persons, a quiet and affectionate care for one anothers good, this society having been the blessed ordinance of Paradise & being the most solemn engagement of friendship. To conclude, in whatsoever estate of life whether single or

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married, let thy conversation be clean, and free from all pollution, both of body, soul and spirit, and be not fashion'd to the world, but keep thyself unspotted from it.

To reflect upon our selves; we must confess our selves very guilty of the breach of this Commandement, who are so full of uncleanness; who serve divers lusts and pleasures, and are lovers of pleasure more then of God; who make provision for the flesh, study our ease and carnal content, & give our selves up wholly to the lust of the eyes; to the lust of the flesh, and the pride of life; who pamper our bodies and starve our souls; who drink wine to excess, and sit at it till it inflame us; who spend our time in chambering and wantonness, in sports and playes, with that constancy, as if recreation were the duty of our life, and we had nothing else to doe in this world, but to take our pastime in it; who follow wicked counsel and lewd practises,  
and

& boast of sins many times we do not commit, who are immodest in our attire, wanton in our carriage, filthy in our discourse, abominable & loathsome in our actions, without shame of sin or fear of judgement; who wallow in all sensuality, and study fleshly delights; who take up affected garbs, & imitate every foolish fashion; who think we can never serve our selves enough, nor our God little enough; who are not asham'd of the appearances of evil, but account our shame our glory, and think it our gallantry, that we dare seem lewd; who have forgot modesty, and know not what Temperance means; who take marriage, for an opportunity of sinning with a greater safety, and use it as a market, rather then an institution of God's, and besides thole purposes, for which it was appointed; who would willingly have no other God but our belly, no other religion then Epicurism, no other business or study but our ease



and pleasure; so that we have too just an occasion to make use of the Churches words, *Lord have mercy upon us, and incline our hearts to keep this Law.*

*The eighth Commandement.*

The *sixth* and *seventh* secure our persons, This our goods, and is the fence of propriety; for estates are not to lye in common, but are bounded with Laws, that every one may know his own. The *seventh* forbids the community of wives, This of other possessions: And indeed the breach of this Command is the great disorder of society, and the main drift of Laws is to secure estates to the owners, and to judge of titles, and to punish fraud and couzenage; And the various condition of men, as it serves to set forth the wisdom of God's Providence, in contriving suitable accommodations to every family and person, so it encourages

courages industry, seeing every one may by the labour of his hands provide for himself, and expect a success according to his diligence; whereas were things put in an equality, or laid up in one common stock, the idle would live upon the labours of the painful, and he that were strongest would invade other's right, and make himself master of the greatest share: Well then has this Commandement provided, that men may not think to thrive by idleness or unjust means.

**THOU SHALT NOT STEAL.**  
Thou shalt doe thy neighbour no wrong in his estate, but in all worldly concernments observe such a rule of justice and equity in thy dealing, that thou neither injure him nor thy self; Thou shalt not directly nor indirectly play the thief, by taking away that which belongs to another, either privily and without his knowledge, or openly and by force, without his con-

sent; Thou shalt not goe shares with  
thieves nor consent to them ; Thou  
shalt restore what thou find'st to the  
right owner, nor conceal and keep it  
by thee; Thou shalt not take bribes,  
nor set justice to sale; Thou shalt not  
inveagle persons , nor steal goods;  
Thou shalt be faithful in thy steward-  
ship, and just in all thy accounts; Thou  
shalt perform thy trusts, and be upright  
in thy place; Thou shalt not meddle  
with any thing dedicated to my ser-  
vice, and the use of the Church , or  
think sacriledge an improvement of  
estate; Thou shalt not remove the an-  
cient bound and land mark , nor en-  
croach upon thy neighbour's posses-  
sion; Thou shalt not defraud the la-  
bourer of his hire , nor detain his  
wages , which he hath earned with  
his sweat; Thou shalt be true and just  
in all thy dealings; in buying and sel-  
ling thou shalt consider and prize  
things according to their worth; Thou  
shalt not cheat and over-reach in bar-  
gains

gains by putting of false wares , or using false weights and measures , by raising prices, and setting up monopolies; Thou shalt not borrow, or take up upon trust , without intention to pay; Thou shalt not oppress the poor, nor exact more of him, then he's well able to part with ; Thou shalt make punctual restitution of any thing receiv'd , and be exact in the discharge of thy debts , and in all engagements use conscience ; Thou shalt not purchase preferment in the Church , nor buy or sell places of justice or publick trust, which are to be rewards of merit, nor the acquits of money ; Thou shalt be grateful to thy benefactors , acknowledge their courtesies, and to thy ability make requital ; Thou shalt not study thy own gain alone , but be helpful to thy poor neighbour, and be mov'd with charity towards him, lending and not hoping for any thing back , forbearing him and sometimes forgiving , if thy condition will permit,

mit, and his require it; Thou shalt not put thy money out to biting usury, so as to oppress and disable the debtor; Thou shalt honestly return any pledge or pawn, which is put into thy hand; Thou shalt doe good with thy estate, and forget not to communicate, and to distribute; Thou shalt be merciful as I am merciful, feeding the hungry, cloathing the naked, visiting the sick, relieving the prisoner, and shewing kindness to strangers; Thou shalt be liberal, free hearted & open handed, in thy almsh-doings, and upon occasions of publick necessity or design; Thou shalt not be niggardly or sordid in thy way of life, or hard-hearted or uncharitable, nor yet unthrifty, & lavish, so as to disable thy estate; Thou shalt not trouble thy self with unquiet thoughts, and carking cares for this life, what thou shalt eat, and where-with all thou shalt be cloath'd; Thou shalt not be covetous to gather wealth any how, and deny thy self those

those enjoyments, which God hath allow'd thee; Thou shalt know how to want, and how to abound; Thou shalt not murmur and repine at God's disposals, but submit to his wisdom & trust his providence, and rest fully satisfied with thy present condition, assuring thy self that a contented mind, and an estate well got, (be it never so little) is better then much riches; Thou shalt not be too sparing, nor too profuse, but thriftly husband thy means, that they may hold out to secure thee against want, and to enable thee for Charity; Thou shalt not live an idle life, nor take ill courses, and follow dishonest wayes of get, as cheating, gaming, &c. but shalt take pains in some honest calling, and shalt learn to labour and get thy own living, in that state of life, wherein God shall place thee, that thou mayst eat the labour of thy hands, and it may be well with thee; that thou mayst provide things fashionable for thy  
self

self and thy relations , and mayst have wherewith to exercise Charity toward them that are in want.

Let us now take a view of our selves, how our carriage has answer'd this Command. Was ever more injustice and illegal oppression , then of late years amongst us? Has not covetousness been the root of all our evils? Have not the possessions of the Crown and the Church been made the spoils of War , and the reward of villany? Have not men of quiet spirits been render'd Delinquents for their estates , and their greatest crime been their wealth; when 'twas enough to make one Malignant , to have any thing to loose , and the great art of the Usurpers was to secure their fears & jealousies , by satisfying their avarice , and make good their title to government by getting the riches of the people in their power? What plundering and pillaging , what rifling and robberies have been practis'd? what Sequestra.



strations, Compositions, Decimations, Contributions, and other unheard of injuries and insolencies have been Committed upon the loyal gentry, and poor commonalty? what havock has been made of Sacred things, and how has Sacrilege been justified by her children? when Intruders have been bold to expostulate with God, and quarrel the Justice of man, that they are forc'd to give place to the right owners, and restore unjust possessions; How have the noble and the learned been turn'd out by force, of their ancient demeans, and just preferments, to seek their bread? How have the old bounds been remov'd; and the publick coffers exhausted? How are great estates amass'd by cheat and coulenage, and private men swoln up with ill-got wealth? How is charity neglected, hospitality shut out of doors, and the love to the poor grown cold? How many idle & dishonest wayes of living are kept on foot?

foot? How does the number of Beggars daily increase to the shame of authority, that neither imployes the able, nor relieves the weak? How miserable and close are men upon honest designs? How profuse and lavish upon their lusts? How doe we murmur at the disposals of providence, and how ready are we with our private discontents to disturb the publick peace? What need then have we to cry out with the Church, *Lord have mercy upon us, and incline our hearts to keep this Law.*

*The ninth Commandement.*

The *eighth* requires truth in our dealings, This in our discourse and speech; That provided for our estate and fortune, This for our credit and reputation; That secures our Goods, This our Good name, which is of deerer concern, then any other possession; for a good name is better then  
life

life it self: *Murder, Adultery & Theft* are forbidden in the other three, This prohibits a *Lye*, which is the cloak and cover of all other sins, and likely accompanyes them, especially this last to a proverbial observation, *A Liar and a Thief.*

THOU SHALT NOT BEAR FALSE WITNESS. <sup>h</sup> *Thou shalt not be a lying witness*, sayes the Vulgar. i. e. Thou shalt not make or tell a lye concerning or against thy neighbour. The Greek doubles it, <sup>i</sup> *Thou shalt not falsely witness a false testimony*, taking in the distinction of a lye into material and formal. To speak an untruth, and say that which in it self is not so, though I perhaps may think it so, is a *material Lye*; for though I am true to my own thought by speaking as I think, yet I am not right to the thing: this is a *false testimony*. Again, to speak contrary to my own sense, though

<sup>h</sup> Non eris testis mendax. <sup>i</sup> ὁ ψευδομαρτυρῶν μαρτυρεῖ ψεῦδος.

384 *What false witness means.*

though possibly the thing I say be true, is a *formal Lye*; for though I be mistaken, and the thing be otherwise then I think it is, yet, if I speak otherwise then I think, I lye, and this is *to witness falsely*. So then we have a double care lyes upon us, to speak according to the thing, and according to our thought, when our words agree with our thoughts, and our thoughts agree with the things themselves; when the mind represents the object aright, and the tongue doth as truly report the mind. The Hebrew, as if it meant mainly the concerns of truth in judicial proceedings, has it thus; <sup>k</sup> *Thou shalt not answer as a witness of falsehood*, to wit, when the Magistrate puts a question to thee, and requires to know the truth. But the meaning of it is to be enlarg'd to all affairs; and so in *Deuteronomie* 'tis express'd, <sup>l</sup> *a witness of vanity*, which implies rash censure, reproaches, and vain speeches, &c.

A.

לא תענה כ Non respondebis. ער שוא ל

AGAINST THY NEIGH-  
BOUR, or for thy neighbour, in thy  
neighbour's cause and behalf, &c. for  
the<sup>m</sup> preposition carries a great lati-  
tude of sense; And 'tis no less a wrong  
to Truth and Justice to speak a Lye in  
favour, as to speak it out of malice; &  
'tis Justice and Truth which are con-  
sider'd in Gods Commands, more  
then interest and benefit. *Who our  
neighbour is*, our Saviour in his Para-  
ble has told us, all mankind, all that  
we have or may have to doe with;  
whether they live neer or far off,  
though God does allow in some  
cases, degrees of charity, according  
to Relation, neighbour-hood, coun-  
trei, &c.

The meaning of this Commande-  
ment, is this. Thou shalt in all thy dis-  
course take heed to Truth, and speak  
according to thy conscience, nor shalt  
thou conceal what thou knowest,  
when my glory or the benefit of thy  
neighbour requires it; Thou shalt not

B b

give

m 2 in, cum, per, contra, &c.

give in a false evidence , nor plead a wrong cause, nor favour injustice, nor tell a lye to advantage; Thou shalt not knowingly say that, which thou thinkest to be false , with a purpose to deceive others , nor shalt thou be over confident in affirming what thou art not sure of; Thou shalt not basely dissemble , and pretend one thing and mean another , for God is the God of truth; Thou shalt not speak or think ill of any one in thy heart , by entertaining evil surmises , and taking up a reproach , or ill report against him; Thou shalt not be curious to spy out his faults, nor critical and censorious, nor shalt thou slander him with thy tongue, or speak ill of him behind his back, and flatter him to his face; but thou shalt make the best of his actions, & put the fairest interpretation upon his carriage; Thou shalt speak all the good of him thou knowst and cover his failings, believe and hope the best, and not give ear to all thou hearest, &  
in

in all thy converse shew thy selfinge-  
nuous and open breasted , to think no  
evil of him, and to acknowledge what  
thou seest good in him , and be as ten-  
der of his reputation as of thy own;  
Thou shalt not be double-minded,  
nor hasty in thy promises , nor false in  
thy purposes , but sincere and con-  
stant, that thy sayings and doings may  
agree; Thou shalt bridle thy tongue,  
and avoid foolish speaking, and let no  
rotten communication come out of  
thy mouth , but with steady gravity  
weigh thy words aforehand, & speak  
to edification; Thou shalt not discover  
secrets committed to thy trust , nor  
vainly babble of every thing thou  
know'st ; nor yet conceal necessary  
truths, but be faithful and trusty in thy  
silence , and discreet in thy speech;  
Thou shalt not be churlish, of difficult  
address , and hard to be spoke with,  
nor yet full of insignificant comple-  
ment and artificial craft; but shalt shew  
thy self courteous and affable , ready



to hear and to answer; Thou shalt not be clownish and rude in thy converse, nor yet act the buffoon by abusing Scripture, or jeering thy betters, or other squalish drollery, but use civil & chearful language, and according to thy company and occasion fit thy discourse; Thou shalt not be overforward and magisterial in finding faults, nor yet cowardly and fearful of displeasing, but tell thy neighbour freely of his sin, when thy duty requires it of thee, and opportunity invites; Thou shalt not impudently proclaim thy sin, and brag of thy evil doings, nor be too confident in boasting of thy gifts, but leave it rather to a stranger to commend thee; nor yet (to shift duty, or out of vain glory) speak meanly of thy self, and lessen thy endowments, but shalt put a just value upon thy self and thy parts, that they may be useful; and be wanting in no fair and modest way to keep up thy credit, and maintain thy reputation.

Above

Above all , thou shalt by a blameless conversation indeavour to keep a good conscience before God , and a good name among men, and do those things which may make thee well spoken of; And yet thou shalt not be over fond neither of thy reputation, so as to affect applause , but design rather to live to conscience then to fame, and whilst thou dischargest thy duty , not to look on good report as thy reward , nor to be discouraged by evil report from doing good , and to mind more what thou doest , then what others say or think of thee , and refer thy self to God , who sees in secret , and will make righteous judgement.

If we call our selves to an account for this Commandement , and say we have no sin, we deceive our selves, and there is no Truth in us. How has Truth fail'd amongst us ? How have our Prophets, who should have been the Ministers of truth, prophesied lyes,

in the Name of the Lord, calling good bad, and bad good, and pretended the Lord sent them, when he sent them not? How have our Courts of Iustice been fill'd with falshoods, and iniquity been enacted by a Law? How have false witnesses and wicked Iudges rose up, and sentenced the righteous, and condemned the innocent? How has Iustice been perverted to wrong ends, and Law been made an instrument of oppression? How have we in this Hypocritical age lyed and dissembled to one another, and spoken with a<sup>n</sup> heart and a heart, with flattering lips and a deceitfull tongue? How have we flatter'd the wicked, whom God hated, and slander'd the footsteps of the righteous? How disingenuous are we? how quick-sighted to spye moats in others eyes, and not see the beams in our own? How apt to magnifie our selves, and think meanly of others? How ready to believe every flying report, & to take all things that another does

does in the worst sense ? How little trust or honesty to be met with ? How perfidious and false, how cunning and close, how ill-natur'd and sullen have most men been ? with what starch'd gravity, and pretences of sanctity have we impos'd upon one another ? What vain babling and filthy talk, obscenity and scurrility, are abroad in the world ? How forward are we to censure others, to speak the worst of every body, and to find fault with our superiours, and meddle with things that concern us not ? How doe we prize the commendation of men, and yet slight conscience, and cannot endure to be spoken ill of, nor yet be at the pains to doe well ? How highly doe we esteem reputation, and value a good name, and yet care not our selves to be good, and lead a blameless life free from great offences ? *Lord have mercy upon us, and incline our hearts to keep this Law.*

All the other Commandements doe more immediately order the outward man, the *first* and the *tenth* look inward, and regulate the thoughts and the desires. The *first* Commandement is the ground-work of Religion, and the *tenth* the top-stone of Morality; That injoyning the Fear of God, and This requiring Contentedness and self-denial. Atheism affronts the Worship of God, and Covetousness disorders the Society of Men; That will acknowledge no God, and This will have no Neighbour. Wherefore 'tis well plac'd at the bottom of the second table as the Master-sin, the great enemy of Charity, and that which all the other transgressions resolve themselves into; The other precepts indeed hold thy hand that thou mayst doe thy neighbour no wrong; This holds thy heart that thou mayst wish him none. Here is the sin forbidden, *Thou shalt not Covet*: and the object particularly express'd either for profit

*Concupiscence forbidden.* 3 2

profit or pleasure, *Thy Neighbour's house, his wife, his man servant, his maid, his ox and his ass;* and then generally propos'd, *nor any thing that is thy neighbour's.*

THOU SHALT NOT COVET or desire. This strikes at inordinate affections, at concupiscence, which is that root of bitterness; Thou shalt not out of envy to thy neighbour, or out of love to thy self (for so one of the words in *Deuteronomie* signifies, ° *Thou shalt not desire to thy self;*) desire any thing away from him.

THY NEIGHBOUR'S HOUSE, his convenience of habitation, the place of his abode, where he has pitch'd his tent for his security, and gather'd the comforts of his life about him; be it a fairer or stronger building, seated in a better aire, encompass'd with better neighbours, and furnish'd with better commodities of life.

THOU

THOU SHALT NOT COVET  
 THY NEIGHBOUR'S WIFE.  
 This is not a distinct command from  
 the former, for 'tis the act not the ob-  
 ject which makes the sin; and so the  
 p Apostle quotes it, *Thou shalt not  
 covet*; and 'tis plain, that *House & Wife*  
 are not meant for several precepts,  
 though the one be coveted out of  
 Avarice, the other out of Lust; for here  
 follow other things in the former  
 way of coveting; as, *the Ox and the ass*:  
 but for particular instances only, the  
 enumeration therefore ending with  
 an &c. *and all that is thy Neighbour's*.  
 The *House* is reckon'd first, and then  
 the houskeeper, the *Wife*, to teach the  
 man that he must first provide a lively-  
 hood, and way of subsistence, before  
 he think of a wife; and to put the  
 woman in mind, that she ought to be  
 a *Hous-wife*, not to be a gadder abroad  
 or live at random, but to be the stay  
 of the family. In *Deuteronomie* the  
*wife* is mention'd first and so by the  
*Septua-*



*Septuagint* here, as the Mistress of the House, & one that is not to be reckon'd as a part of possession, but as the man's partner in all his fortune, & governess of his affairs. The wife then is not to be desired, for her beauty, for her portion, for her discretion, &c. The House and Wife are a mans particular choice; the House his castle, and the Wife of his bosom, the delight of his eyes and the joy of his heart. 'Tis most injurious therefore to covet these. The Samaritan here, <sup>9</sup> and the Greek make mention of his field, and the Syrick of his vineyard too, the one for bread and herbage, the other for drink, i. e. Thou shalt not covet any part of his revenue: Mens estates lying generally in houses and lands, and in former times, in cattle too & servants, wherefore they are also expressed by name,

NOR HIS MAN-SERVANT,  
that tills his ground, that looks to his  
cat-

396. *Man-servant and Maid-servant.*

cattle, that waits upon his person, and manages his affairs , in whatsoever condition he serve him ; Thou shalt not desire him for his fidelity , for his strength , or for his wit , or any other good quality thou hearest of him ; for this would be to disable thy neighbour , and take his right hand from him.

NOR HIS MAID-SERVANT, that looks to the house , that makes provision , that gives her attendance within doors , and minds the business of the family, under her Mistresses government and direction ; Thou shalt not cover her for her care, or her diligence, or her prudence, or any other good quality ; for this would take away his wives right hand , and make her cares toilsome ; much less shalt thou desire her out of lust , for this would bring an infamy and reproach upon thy Neighbours house.

NOR

NOR HIS OX, which helps him in the tillage of his ground, NOR HIS ASS, which helps him in carriage of burdens: for this would be to lay a load of drudgery upon the servants, and disappoint the culture of his field and vineyard. The Greek adds, *nor any of his cattle*, for they are to maintain his house.

NOR ANY THING THAT IS THY NEIGHBOUR'S. This includes every thing else, Moneys, Jewels, Rayment, &c. Whatsoever he has, be it of great or small concernment, whether it be for his profit or his delight; Thou shalt not meddle with it in thy thoughts nor hanker after it in thy desires.

The Summ of all may be this. Thou shalt not think it enough to doe thy neighbour no wrong in word or deed, but thou shalt love him & wish him well in thy heart: Thou shalt not covet any thing that is his, but shalt re-

regulate thy affections, and set bounds to thy thoughts and desires ; Thou shalt subdue all carnal lusts , and evil concupiscences , that thou mayst be sanctified throughout both in body, soul and spirit, and mayst be led by no unruly passions ; Thou shalt refrain thy appetite , and keep it within the rules of right reason , the necessities of nature , and the appointments of God's Law , so as to be moderate in thy desires , and enjoyments of meat and drink, of ease, and sleep, and all lawful pleasures ; Thou shalt gather in thy affections, and bind them up with my fear ; Thou shalt not hate thy brother , nor yet love him with that fondness, as to honour him above me ; Thou shalt not love the world, nor the things of the world , nor ingross all thy love to thy self ; Thou shalt take heed of all unchast love, and wanton dalliance, but thou shalt love thy neighbour with unfaigned Charity , and make after whatsoever things  
are

*the tenth Commandement.* 399

are good, and of good report; Thou shalt not give thy self to immoderate joy , or to over much melancholly; Thou shalt not rejoyce at any ones misfortunes , nor be griev'd at his well-doing , or look upon him with an evil eye. But thou shalt keep an even and composed spirit , equally temper'd to joy and sadness, that thou mayst rejoyce with them that rejoyce and weep with them that weep , that thou mayst in thy grievances pray, and in thy mirth sing Psalms ; Thou shalt not be too confident nor yet too distrustfull of thy self , neither shalt thou place thy trust in man , nor too much stand in fear of him , seeing his breath is in his nostrils : But thou shalt hold so even a balance betwixt thy hopes and fears , that thou mayst in Charity endure all things , and hope all things , and that thou mayst walk with care and circumspection , and set thy heart upon thy way ; Thou shalt not break out into passions , upon  
sight

flight occasion, or study revenge, but shalt keep in thy anger, and when my glory calls for't, imploy it in zeal and sin not; Thou shalt cleanse thy heart, the fountain of actions, denying all ungodly lusts, mortifying the desires of the flesh, wrestling with temptations, and fighting the good fight against thy three grand enemyes, the world, the flesh, and the Devil; Thou shalt not nuzzle thy self in carnal security, and give thy self to idleness, neglecting thy prayers and thy duties, and opening the doore to temptation, and fatning thy heart for destruction; Thou shalt strive against the first suggestions of thy lust, and shalt crush the cokatrice in the egg, before vanity have got the dominion over thee; Thou shalt withstand the evil one, that he may fly from thee, that having done all thou mayst stand; Thou shalt not entertain ill thoughts with delight; nor roll the sweet morsel under thy tongue; Thou shalt not give consent

sent to the wicked enticements of thy own flesh, but arm thy self with holy resolutions; Thou shalt do thy utmost endeavour to root out all evil concupiscence, & to keep that noisom puddle of original corruption, that body of death which thou carryest about with thee, from streaming & breaking forth, into inordinate desires, irregular words or actions, whereby God is offended, or thy neighbour injur'd; and lastly, thou shalt so bound thy appetite, & keep it within the limits of that condition wherein providence hath placed thee, that thou mayst without envying thy neighbour or desiring any thing that is his, quietly rest satisfied with thy own estate, and carefully mind the duties of thy calling, knowing that contentedness with what a man hath, is both the great duty of Christian Religion, and the greatest felicity of this life.

That we may inquire into ourselves, it hath been plain by our actions, how



full of concupiscence our hearts have been, when the Lusts of this Age have been as wild, and the practises as loose, as the Opinions ; & mens minds have been as free to covet as they have been to think ; when appetite has been boundless, and being goaded by ambition, has rambled over all Sacred & Civil Rights, & left nothing untouch'd that belong'd to God or man , which the covetousness of wicked hearts could reach at ; when we have covered God's House as well as our neighbour's, & made conscience of nothing that might improve our estates ; when instead of Self-denyal , which is the principle of Christianity, Self-preservation has been set up, and Interest made our Idol ; when we have been so far discontented at our present condition, that we have over-run all orders, & to mend our private fortunes have ruin'd the publick ; when we walk disorderly, and are immoderate in the use of our pleasures ; and are taken up with the  
love

love of the world , and impure affections, and cannot relish the things of God; when we cannot indure one another , and require that of others we would not allow them , and set our selves at irreconcilable distances; when we indulge our selves in carnal joyes, and have no compassion for our suffering Brethren ; when our hopes depended on an arm of flesh , and the fear of man deterred us from our duty, so that we would not trust God for our delivery in the performance of our duty; when every small thing puts us into passion, and in our zeal we design a revenge on the person , more then a reformation of his vice ; when we follow the guidance of a deluded conscience , and mistake both covetousness and ambition for zeal ; when we prefer publick mischief, before our own disappointments, and had rather Church & State should be indanger'd then our design should miscarry; when we hug temptations , and make much

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of our lusts , and lull them on the pillows of ease and security ; when we wish for things unlawful, and take unlawful courses to get them ; when all our desires are let out for carnal satisfactions, and we make it the great business of our lives to provide for our content , and yet can never be contented ; When by our covetousness and evil concupiscences we have thus broken , not only this , but all Gods Laws and Commandements, we may very well desire God's pardon for what is past , and his assistance for the time to come , in the Churches form ;

*Lord have mercy upon us, and write all these thy Laws in our hearts , we beseech thee.*

F I N I S .

**AN EXPLANATION**

**Of the**

**SACRAMENTS.**

## The II. SACRAMENTS.

## Baptism.

**G**Oe ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost. <sup>a</sup>

Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he, that believeth not, shall be damned. <sup>b</sup>

<sup>a</sup> Mat. 28. 19. <sup>b</sup> Mar. 16. 15, 16.

The Lords SUPPER. <sup>c</sup>

**T**He Lord Iesus the same night, in which he was betrayed, took bread: And when he had given thanks, he broke it, and gave it to his disciples, and said;

Take, eat; this is my body, which is broken [given] for you: this do in remembrance of me.

Likewise also [he took] the cup after supper, and when he had given thanks, he gave it to them, saying,

Drink ye all of it: For this is my blood of the New Testament, which is shed for you [for many] for the remission of sinnes.

This doe ye as oft as ye drink it in remembrance of me.

Of

<sup>c</sup> Mat. 26. 26, 27, 28. 1. Cor. 11. 23, 24, 25, 26, &c.



Of the

# SACRAMENTS.

**T***He Sacraments*, That is to say, Holy Rites or Ceremonies, or mysteries used in the Church, appointed by Christ himself. Now *Sacrament* is a military term, and signifyes that oath, whereby souldiers were wont to engage to be true and faithfull to their General in the War against the enemyes of their countrey: And thus it is with us Christians, who have vow'd obedience to Christ, the Captain of our Salvation, and sworn to fight under his Banner, that we may by his strength overcome the world, the flesh, and the Divil.

C c 4

The

The Sacraments are but two, Holy *Baptisme*, and the Holy *Supper*: which come in the place of Circumcision, and the Jewish *Passover*.

By *Baptism* we are admitted into the bosom of the Church, and as it were entred into God's family, being by nature aliens from the Commonwealth of Israel; and of the children of wrath become heirs of the promise.

The *Supper* affords us a spiritual repast, and by it we grow up, and are intimately united to Christ, and are preserved and fed to life everlasting.

There are two things to be considered in a Sacrament; an outward Sign, and an inward Grace signified. The Sign in *Baptisme* is Water, which washeth the filth of our body; the Thing signified is the Blood of Christ, whereby our souls are cleansed from the filth of sin. The outward Elements in the *Supper* are Bread and Wine, by which the strength of nature is repair'd and maintain'd: The Things  
signi-



signified are the Body of Iesus crucified and his Blood shed, which being partaken by Faith doe heighten our graces, and nourish the souls of believers. *Baptisme*<sup>d</sup> then is the laver of regeneration; and the *Supper*<sup>e</sup> is the Communion of the Body and Blood of Christ. In a word the Sacraments are annexed to the Word of God, as the seals of the promise, conveyances of grace, and evidences of the Spirit, by which he doth effectually apply to believers the love of the Father, and the merits of the Son, assuring their hearts, confirming their Faith, fastening their Hope, and enlarging their Charity.

<sup>d</sup> Tit. 3. 5.    <sup>e</sup> 1. Cor. 10. 16.

## Of BAPTISM.

**T**He Institution of Baptisme was after this manner. When Christ had with his Blood sealed the truth of his Doctrine, and purchased to himself a Church, *i. e.* a peculiar people, the chosen ones of God, whom he fore knew from all eternitie; (for he was the<sup>f</sup> Lamb slain before the foundation of the world was laid;) and had made good this his purchase by his resurrection, in that the bands of death fell off, and he was released out of the prison of the grave, having paid the debt, for which he as our surety suffered; it was then convenient that this Church thus purchased, should be gathered, and the chosen ones be called, and converted to the faith by the preaching of the Word, and distinguished from the rest of the world by a profession of the Gospel, and the use of holy ordinances. Wherefore being him-

himself to depart hence & to ascend to Heaven, he leaves his Disciples with instructions, how to propagate the faith, and to order the affairs of his spiritual Kingdom to the end of the world, and to proclaim throughout all quarters of the world, the good tidings of peace and pardon to all such as should by faith and repentance come in and give up their names to Christ; It being God's will<sup>s</sup> that all should be say'd, and come to the knowledge of the truth. Whereupon he sends the Apostles to preach, and by Baptisme *i. e.* by a solemn rite of washing with water, receive into the bosom of the Church as many as should profess faith in him; giving them this commission before his departure, as it is set down by the Evangelist, *Goe ye and teach all Nations baptizing them, &c.* Baptism having bin formerly us'd by *Iohn* the fore-runner of our Saviour, and honour'd by the example of our Saviour himself,

self, who<sup>h</sup> at his Baptism was signally own'd from Heaven for the Son of God, the Spirit also in the shape of a Dove lighting upon him.

Our Saviour in these words, wherein he appoints the form and use of Baptism, partly commands, partly promises. The command hath in it a mission, *Go*: & a commission, *teach, and Baptize*. The promise is that *who-soever believeth and is Baptis'd shall be saved*.

GOE YE INTO ALL THE WORLD. Christ himself being sent to the lost sheep of the House of Israel, confin'd his own walk within the bounds of Jewry; but at his death the vail of the Temple being rent in twain, and the partition wall broken down, all other Nations of the world were receiv'd into the covenant of grace, and made partakers of that salvation which the Jews<sup>i</sup> put from themselves. In order to this, the Apostles

ſtles were furniſht with the gift of tongues, to the end that they might diſcourſe with all people in their own language, of which they gave a notable eſſay at the Feaſt of Pentecoſt; and not long after they had a meeting, and agreed amongſt themſelves, what quarter of the world every one ſhould take upon him as his Province, and accordingly travell'd, ſome one or other of them, over all the parts (of the known world at leaſt) there being yet remaining in ſeveral places of the Eaſt in *Aſia* (as amongſt the *Chineſes* and the *Indians*,) and of the South in *Africk*, (as amongſt the *Abyſſines* under the command of *Preſter Iohn*, that is, the *Apoſtolick Prince*, &c.) ſeveral monuments of the Apoſtles preaching. Nor are there wanting in *America* it ſelf footſteps of the Goſpel, as in the Iſland of the *Holy Croſs*.

AND TEACH ALL NATIONS,  
or preach the Goſpell to every Creature.

Now

414 *The planting of Churches.*

Now indeed does the Sun of righteousness , being the light that enlightens every one that comes into the world , set forth upon his course, and makes his compass from one end of Heaven to the other, darting forth the rayes of his heavenly Doctrine to all Nations , and diffusing light and heat by the Apostles no otherwise then the Sun in the Firmament makes his passage through the twelve signs of the Zodiack. By this means Churches were planted up & down, Cities and countreyes converted to the Faith, and the sound of the Gospel went throughout the world. What an excellent story would the rest of the Acts of the Apostles have made, if they had bin committed to writing, or preserved , as *St. Paul's* and *Peter's* were ? whereas we have scarce any thing of them but fable , and the variety of changes since , and ferity of the nations at present makes it almost impossible to find out the truth  
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of their travels, acts, and strange successes.

BAPTIZING. This hath a double meaning: either *Teach and Baptize*, or *Teach by Baptizing*. The former is thus; After you have instructed people in the faith, and made known to them the Gospel of Christ, and acquainted them with the will of God touching their salvation; receive them into the Church, and washing them with water assure them of the pardon of their sins, & engage them into a profession of the Christian Faith, and of a holy life.

The later speaketh thus; *Teach by Baptizing*, that is to say, preach the Gospel to all, and whomsoever you shall find willing to renounce their former error, to give up themselves to the obedience of the Gospel, make them my Disciples (which indeed is the importance of the Greek<sup>k</sup> word) by dipping or sprinkling them with water: by which ceremony (as by a

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<sup>k</sup> μαθητεύσατε *disciple them.*



peculiar badge) my Church which is the company of believers shall be distinguish'd from the rest of the world.

From both we learn, that the administration of the Sacraments doth properly belong to those whose duty it is to preach the Gospel, to wit, the Ministers of God's Word; and that they are to Baptize, who are to Teach; the Sacraments being but the seals, and appendages of the doctrine.

**THEM.** Men, and women, and children; persons of all conditions, sex, age; whole countreyes, whole cities, whole families, according as your preaching shall find success. And this no question was the practise of the Apostles at first, as hath been of the Church ever since, to admit all even little ones, (as Christ did suffer little children to come to him) and the Infants of believers to Baptism: for so Circumcision, in place of which Baptism came, was performed upon children

children of eight dayes old: And why should the sign of the Covenant be denied little babes, who are in Covenant with the God of their Fathers, who hath promis'd to be our God, & the God of ours? What an unkindness is it, that a parent should shut the gate of life against his child, and deprive it of the priviledge of a new birth: seeing that believers children are born heirs of the promise, and have as good title to the spiritual blessing of their Fathers as they have to their temporal estate; if the word of God be good evidence. What hard-hearted person can look upon it's child no otherwise then a heathen brat, then the young one of some brute damm; I will not say lamb, or kid, or calf, which God appointed to be offered to him, and accepted in the Iewish service. And will any one then be backward in bringing his child to the Temple, and presenting him to the Lord, or fear God's displeasure for so doing? O rigid course to pass a

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sentence of excommunication upon children, till they come to years of discretion. And why so? because they have no faith. Suppose they have not. The very Baptizing a child makes him a Disciple, if thou understandest <sup>1</sup> Greek. And art afraid of making thy child a Disciple too soon? Besides, who dares to be so peremptory, and void of charity as to deny little ones faith; since faith though it do ordinarily come by hearing, yet it is a grace infus'd by God into the soul, capable of such infusion; nay, holy writings have left it upon record, that some children were sanctified in the womb, and that *John* the Baptist leapt in his mother's belly at the entrance of the Virgin Mother; & layes it down for a general observe, that God hath out of the mouths of babes & sucklings ordained strength, or prepared for himself a strong and solid praise.

IN THE NAME, *i.e.* by virtue & force of a divine command and appointment.

Ἰμαθιναύσατι βαπτίζοντες, discipulos facite baptizando.

*The Mystery of the Trinity.* 419

pointment, and by that authority which is deliver'd to the Son by the Father; and which through the Spirit, I doe also impart to you my Ministers. Or *into the Name*; for so the words found in the<sup>m</sup> Greek. *i.e.* into the profession of Christian Faith, and of Gospel-obedience. Now the highest point of Christian Doctrine is to believe in God, distinguished into three Persons, Father, Son, and Holy Ghost.

OF THE FATHER. Who made us, and begets us a new, by his word and ordinances.

OF THE SON. Who redeemed us, and washes away our stains with his Blood.

AND OF THE HOLY GHOST. Who sanctifies us; for we are born again of water, and the spirit.

Each Person hath its peculiar operation, & is severally represented, in the holy rite of Baptism. For whereas by washing of water is meant the doing

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in eis τὸ ὄνομα.

420 *The Trinity own'd in Baptism.*

away of sin, the Father pardons sins, the Son purchased the pardon, the Spirit by faith applyes that purchase. So then we are sav'd by the mercy of the Father, by the merit of the Son, and by the efficacy of the Spirit.

This form of Baptism is one of the clearest proofs of Trinity in all Scripture; and indeed when our Saviour was Baptiz'd of *Iohn*, all Three did shew themselves present. Christ himself whom *Iohn* did Baptize, was the second Person; the Spirit descended upon him in the shape of a Dove; and the Father spoke out of the Cloud, saying, *This is my beloved Son, in whom I am well pleased.*

In the Command is set down the rite, or outward action. *i.e.* the washing with water. The Promise delivers the grace signified and conveyed by the action. to wit, remission of sins.

The analogie betwixt the outward sign, and the inward grace lyes in this; that, as Water being powred, or sprinkled

led on the body, washes off the filth; so the Blood of Christ, which was the Fountain open'd for the cleansing of iniquity, doth purge the conscience, and doe away sin, whether original, or actual, and present us clean without spot in the sight of the Father by the virtue of the Spirit.

HE THAT BELIEVES AND IS BAPTIZED, SHALL BE SAVED. Faith is the soul's hand, by which a man receives and applies to himself the benefits purchased by Christ. By Faith we are justified. Baptism is the laver of regeneration, the seal of the Covenant, the conveyance of Grace. They are both necessary, neither can either of them serve turn by it self; There must be an Ordinance to ground Faith upon and there must be a Faith to make the Ordinance effectual. For every appointment (as *the just man* doth) *lives by Faith*. Faith without Baptism, were a bucket without water; and Baptism void of Faith,

422 *What meant by being Saved.*

were but a well without a bucket to draw up the waters of life.

*He that believes*, by confessing his sins, and professing Faith resolves upon amendment of life, and gives himself up to Christ's discipline; *and then is baptiz'd*, obliges himself by vow, & enters into Covenant of strict walking with God, *He shall be sav'd* from his sins, & the punishments due to them; being free as well from the power, as from the guilt. His nature shall be renewed; and by the continual supplies of grace (if he make good use of it) he shall be enabled more and more to withstand temptations, & get ground of his lusts; he shall be put into a state of salvation, and every day set forward on his way to bliss through the paths of holiness, till with Christ at last he arrive at perfection, & have his grace changed into glory.

HE THAT BELIEVETH NOT  
SHALL BE DAMNED. This is a  
threat annexed to the promise, which  
holds



holds good by the law of contraries; for if those that believe shall be saved, then those that believe not must expect nothing but damnation. We must observe, that there is not added here any mention of Baptism, because unbelief it self is enough to shut the gates of Heaven against any one, and send him to Hell: wherefore it is not said *he that believes not*, and is not Baptiz'd; for the unbeliever, whether he be baptiz'd or no, is lyable to this sentence; If he hath been baptiz'd, it will be look'd upon as a formal cheat, & a cloak to disguise his hypocrisy: And if he hath not, the very neglect of Baptism serves for an open discovery of his unbelief; so that either way he aggravates his sin, by being on one side hypocrite, on the other profane. The meaning of these words then is this. But on the contrary, whosoever doth not with true Faith entertain my Doctrine, and with sure purpose of mind resolve on the keep-

424 *What meant by being Damn'd.*

ing<sup>o</sup> my Commands , but doth either so far disbelieve Christian Truth, that he will not so much as take upon him the outward profession of it, or having been baptiz'd , is of loose opinions and practises , and disparages his profession with foul errors, or wicked manners : such an one will have no benefit by Christ, no share in the salvation wrought by him, but brings upon himself the guilt of his own sins , and continues still in a state of wrath , and perishing in his unbelief , will assuredly be cast into everlasting torments.

If the One Sacrament may be termed *the Bosom of the Church*, by which we are entred , and have admittance into the fellowship of the Saints; The Other may not without reason be call'd *the Churches Breast*, by which we are nourished to a spiritual growth , and are refreshed and fed to life everlasting.

*of*

## Of the Lord's SUPPER.

**A**fter that our Saviour had sufficiently made known by his Doctrine the will of God concerning man's salvation, and proved by many miracles, that he was the Son of God that came down from Heaven, to the end that having put on our nature, he might in our stead satisfy the Law, and undergoe the punishments due to us for our sins, that we through Faith in him might live; It pleased him (that he might leave with us the Symbols of his presence for ever, and preserve the memory of his sufferings afresh in the mind of the faithful) to prefigure his Death by a Sacrament, appointing *Bread, & Wine*, the usual supplies of life, for the representing of his sacred *Body*, which was broken on the Cross, and torn with the nails and the spear: and his *Blood* which trickled from his sacred Head by the pricking of  
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of the thorns , gush'd out of his hands & feet when he was nail'd to the tree, and brake forth of his side when he was wounded with the launce , and plentifully stream'd forth out of every vein of his sacred Body , when he was cruelly scourged with whips.

Now his *Body* thus broken, and his *Blood* thus shed, doe no less feed a believers soul, and improve the force of grace, then the body is nourished, and natures strength repaired by *Bread* and *Wine*. But this hath a spiritual meaning; not that any one doth eat the very flesh of Christ , and drink his very blood in a gross manner, for that will be as absurd to think as 'tis savage to doe ; or that Christ can be receiv'd any other way then by Faith , for 'tis a point of Faith that the Body of Christ did goe up to Heaven, and there is to remain till the last day; and 'tis contrary to very reason, to say, that the same Body can at the same time be in several places; and to bring to pass contradictions,

dictions, is a thing out of the power of omnipotence it self; not to say that it is plain even to our outward senses, that the elements of bread and wine doe still remain after consecration the same in substance as well as in colour, and accidents as they were before. In fine it would indeed be no Sacrament, if the signs should change their nature, and the thing signified be it self really there; for a Sacrament is nothing else but a figure, and representation of some thing that is absent, exhibiting to the understanding that which cannot be seen with the eye; and by outward actions resembling the inward virtue and efficacy of that thing of which it is a sign.

This sacred Rite is called *the Holy Supper*, either by the way of Metaphor to denote the communion, and fellowship which the Saints have with one another (for which reason we also usually term it with the Apostle Paul, *the Communion*.) The whole  
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family meeting together at that time, when all the business of the day is over, to refresh themselves, and take their repast. Nor is it otherwise with the household of Faith, who though imployed in several dwellings and duties of life, yet as members of one and the same body, whereof Christ is the Head, are united to one another by the same spirit, & fed with the same spiritual food. So that the Mystical body of the Church is made up of many Saints, just as the bread it self of many corns, and the wine of drops; whence 'tis frequently by the Greek Fathers called *Συναχτι* i. e. *the gathering together* of the Saints, whither (as some Interpreters would have it) that place hath allusion, *where the carcase is*, that is, the crucified Body of Christ, *thither shall the eagles*, the quick-sighted, high-flown believers, *be gathered together*. Or, out of a more particular respect to the *Passeover*, into the place and stead whereof this Sacrament came;

came; as the other succeeded circumcision : for the Jews were wont by God's appointment yearly to celebrate a Feast, whereon at evening in each household they slew a Lamb, dressed it , and eat it together in remembrance of the deliverance from the Egyptian slavery , and from the Angel , who striking all the first born of Egypt pass'd over the houses of the Israelites , who for that purpose had according to that<sup>p</sup> command dash'd the Blood of the Lamb upon the lintel of the door. Now Christ being the substance was to put an end to all ceremonies, & came to make one perfect sacrifice once for all , who in that he dyed , dyed but once , being the Lamb of God, which taketh away the sins of the world; and his death we are to remember in these pledges of his love , whereby he hath delivered us from a spiritual slavery , and wrought salvation for us. And indeed in that very nick of time when our Saviour had



had finished the Paschal Supper with his Disciples, he appointed this as to abide for ever in the room of the other. The *Lord's Supper* it is styled, because appointed by the Lord Jesus, and represents him to be fed on by Faith. The words of the Scripture, wherein the Institution is set down, expresse both time when, and manner how it was performed: the manner again delivers partly what he did, partly what he said, in consecrating the bread first, and then the cup.

The Institution of this Sacrament is described by the authour, time, and manner. The Authour, *the Lord Jesus*. The Time, *the night wherein he was betrayed*. the Manner consists of two parts, shewing partly what he did, partly what he said; and that severally of these two several signs, by which he would represent his Body and Blood. For this Holy Supper was to consist of spiritual meat and drink; as men use both to eat and drink in  
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their other ordinary meals. The *Bread* is the sign of his Body; the *Cup* of his Blood. First, as to the *Bread* what did he? *He took it, he bless'd it, he broke it, he gave it.* What said he? *Take, eat; this is my Body.* Again for the *Cup*, what did he? *he took it, he bless'd it, he gave it.* What said he? *Drink ye all of it; for this is my Blood, &c.*

Now let us goe over each part again, and explain it more fully.

THE LORD JESUS. Who by the merit of his Passion, and at the price of his Blood purchased for us Salvation, and for himself glory, and a Name above every Name, that he might become Head of the Church, and to him might be given all power from the Father. He alone has authority to appoint Sacraments, and order the affairs of his Church, by his word and spirit; whereby he hath impowred his Ministers to act in his Name, & to dispense his ordinances even to the end of the world.

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IN THE NIGHT. For it was a Supper, which he intended, and 'twas at supper or rather after supper; when he had with his Disciples about him, eaten the Pascheover, the type of himself, who was the Lamb slain before the foundation of the world; when he said at the Table, *One of you shall betray me*, and discovered his betrayer by giving him a sop, which some think was no other then a piece of consecrated bread. Nay, *the self-same night*,

IN WHICH HE WAS BETRAID by *Judas* with a kiss, bringing a multitude along with him, arm'd with swords, and staves, the rage of the rulers, and the curses of the priests, to lay wicked hands on him, after he had sweat drops of blood in his agony, and powred out his Soul in Prayer, being sad even to death, in a garden, where he made the *praludium* to his Passion.

BREAD, by which the heart of  
man

man is strengthened (which is therefore called the staff of life) is made use of to represent the Body of Christ, who <sup>q</sup> was the bread which came down from Heaven, by which souls are fed to life everlasting.

HE TOOK IT. That he might by his example shew the Ministers of his word, what they are to doe, when they invite their people to the holy Tables; himself doth in a solemn manner begin the ceremonies; *taking the bread*, i.e. lifting it up, and holding it in his hand, which amongst the Jews was then the fashion observ'd by the master of the house.

AND GIVING THANKS. We doe not read anywhere, that Christ ever sate down to meat without Thanksgiving; which especially before the Holy Supper, is necessary, it being for that reason call'd the *Eucharist*. And surely the death of Christ, which is here set forth, was the greatest blessing, that ever befell mankind.

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Or *Blessing it*. The meaning may be, that by consecrating it, he did set it aside from common use, and praying for a special blessing upon it, that it may become an effectual means of grace, he stamp'd upon it a kind of reverence, which was not due to it before.

HE BROKE IT. Whence this mystery is also call'd *the breaking of bread*: he divided it into several pieces, that there might be the better distribution of it amongst the company at table.

AND GAVE IT, *i. e.* reaching out his hand he set to every one his part, and bestowed it amongst them.

TO THE DISCIPLES. Who did then represent the whole Church of Christ, and society of the faithful, both men, and women, who should give up themselves to the discipline of Christ, and take upon them the profession of the Gospel; not so much  
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as Judas excepted, though Christ well knew, what was in his heart. Wherefore by Christ's own example Ministers might learn, that none should be excluded, and kept from the table, where Christ himself entertained the Traitor, the Thief, and the Apostate *Judas*. All are invited to this heavenly banquet, and if any one crowd in, having not on his wedding garment, he does it at his own peril. 'Tis the Apostle's rule in this case, that a man examine himself and so come. He that shall censure his brother as unworthy to share in this divine worship, to be sure by his want of charity makes himself unfit to be there, and incapable of the blessing; charity being as necessary a qualification as repentance; and we are out of charity to suppose that any scandalous liver, or notorious offender, would venture upon these sacred mysteries without having repented him of his sins, since he is told aforehand, that by coming

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unworthily he will but eat and drink damnation to himself, delivering himself into Satan's power, filling up the measure of his sins, and hastning his own destruction, as it far'd with *Iudas*.

AND SAID. Here follow the words of consecration; for this too, as well as the common<sup>f</sup> food, is sanctified by the word and Prayer. It was not enough to have broken and given it, unless he had also said, *Take, eat*. God is wont to instruct all our senses, as he requires<sup>s</sup> to have them all exercised in holy things. The outward Sign is propos'd to the eye, the Word to the ear, so that what the eagle-sighted Evangelist<sup>t</sup> saith of the Incarnation of Christ, may have here a peculiar place; *That which we have seen, That which we have heard, and our hands have handled of the word of life, declare we unto you*: and accordingly it follows.

TAKE. Stretching out the hand  
of

<sup>f</sup> 1 Tim. 4. 5.   <sup>s</sup> Heb. 5. 14.   <sup>t</sup> 1 Joh. 1. 1.



of Faith, lay hold on life, embrace salvation offer'd. *Take*, for ye have it not by nature in your selves; it is the gift of God through Christ, who took upon him the Humane nature, that he through it might convey to men the power, & virtue of the Divine nature. He took, that he might give; we take to enjoy. *Take it*, not snatch it, take it with reverence and such devotion of mind, and body, as becomes so great a mystery; and this indeed has alwayes been the custom of the Church to use an humble posture upon this occasion, and receive kneeling.

EAT. Apply to your souls the benefit of my death, feed upon me and be transformed into my likeness, that ye may be united to me, and I may live in you, no otherwise then the meat, which we dayly eat, is turn'd into juice and blood, and intimately adhering to us, becomes part of us.

THIS IS MY BODY. *This i. e.*

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this

this bread, for though they disagree in *gender*, yet who is so unskil'd in *Grammar*, as not to know that the Relative *this*, may agree either with the former Antecedent, *bread*, or with the later, *body*? or *This* mystery and Sacrament, *This* action of my breaking, and giving, of your taking and eating.

IS MY BODY. Is the representation of my death, & the assurance of salvation to those that believe; as we commonly say of a writing in Law, This is my estate. *i. e.* this gives me a title to such a house and land, and by a sure conveyance makes me right owner of it, as if the house, and fields, and meadows were really included in the parchment. Such a manner of speech is frequently us'd in Scripture; as where 'tis v<sup>e</sup> said *the rock was Christ*, which to take properly and strictly, as the words sound, were absurd; there being no more meant by it then this, that the rock was the type, and emblem

blem of Christ. So here that the bread is *Christ's Body*, is not to be understood in a gross sense, as if that the substance of the bread were changed into the very flesh of Christ; but that whosoever doth with faith receive these sacred Symbols, doth truly and to all intents partake of the benefits, which Christ hath purchas'd for us by his death, and is closely united to Christ, and grows in grace, even as our bodily food being taken in does pass into our nature, and give nourishment, and increase, to all the parts of our body.

WHICH IS BROKEN, or *Given*. The<sup>u</sup> present Tense here is put for the future, *which shortly shall be broken*; for Christ was yet not crucified, but spoke these words before his Passion. Or the whole life of Christ having been nothing else but an enduring of hardship, it may be understood not onely of the cross, and the nails; the scourges and the thorns,

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<sup>u</sup> *Frequens Enallage; ut ipse passus & venturus, &c.*

wherewith his sacred Body was rent, and torn: but also of hunger and cold, fasting and watching, grief and pains, which he underwent all along from the Cradle to the Cross: or in a mystical and Sacramental sense ; *which* by this breaking & giving of the bread is represented & shown forth as *broken* and *given* for them. For the very actions us'd by our Saviour at this Supper have a spiritual meaning, and doe allude to some mystery.

*He took bread* ; and so he took to himself a body, that he might become bone of our bone , and flesh of our flesh ; and suffer in the flesh the punishment due to us ; as it is <sup>w</sup> written , Burnt offerings , and sacrifices thou wouldst not ; but a body thou hast prepared for me.

*He blessed it*, i.e. he set it aside from common use: in like manner, the mass of flesh and blood , which he would put on, he separated from the defilement of our nature, that he might after  
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an extraordinary manner , be born of the Blessed Virgin without sin.

*He broke it*, Iust so was that his body used , cut and mangled with cruel whips, bruised with blowes, and buffets, gash'd with a spear, pricked with the thorns , and bored with nails; that we by his stripes might be healed.

*He gave it*; hanging on the Cross, with stretched armes & bowed head, he seem'd to invite all men to the well of salvation, which was open'd in his side, for the cleansing of iniquity, and the quenching of spiritual thirst; laying down his life, like the good shepheard for the ransom of souls. And his Father *gave* him , so loving the world, that he gave his only begotten Son to the death , that whosoever believes in him might have everlasting life.

FOR YOU. For your sake , upon your account, to your benefit; for the appeasing God's wrath , satisfying his

his Justice, and obtaining his mercy ; for the redemption of your souls , the purchase of pardon and grace, and the assurance of salvation, that you by my death may live , by my wounds you may be cured , and by receiving me thus offered unto you , may be received into favour. Or in your stead. Behold I suffer, what you should have suffered ; I as your Mediator stand betwixt you and God, betwixt your sins and his wrath , and undergoe the penalty which was due to you : my body is torn and mangled , and my soul powred out to death , not for any thing that I have done amiss ; for there hath bin no iniquity found in my hand, nor guilt in my mouth: but I am that Lamb of God slain from the beginning of the world ; I am that good shepheard of souls , that lay down my life for my sheep. Thus broken and given , thus delivered for you, and to you , I seal pardon of sins to your hearts, I improve grace , supply

broken *and* given *for us*. 443

ply strength, & feed your souls to life everlasting.

*Broken or Given* , as if it were all one ; for this heavenly Bread was given, that it might be broken, 'twas broken, that it might be given. Christ could not have suffered for us, had he not had a body given him for that purpose , nor could that body have done us good, or furnisht us with spiritual nourishment , had it not bin broken ; Had not Christ dyed , we could not be sure of living : As it is with the bread it self , which is the Symbol of his Body. The corn must be first cut down, and threshed , and winnowed, and grownd, and sifted, & kneaded, and baked with a hot oven, before it can become bread.

**THIS DOE YE.** These words either have reference to the actions of the Disciples , who took the bread which Christ gave them , and eat it; and so they belong to all Christians in general , to the whole company of  
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believers according as the Church doth in more words deliver it; *Take, and eat this in remembrance that Christ died for thee, & feed on him in thy heart, with Faith and thanksgiving.* And so of the Cup afterward 'tis said; *This doe ye as oft as ye drink it*, i.e. when ever ye drink it, drink it in remembrance of me. Or to Christ's own actions, who broke it, and gave it; and thus they imply a special charge to the Officers of the Church, the Ministers of the Gospel, and Preachers of the Word, such as also were these Disciples; as if he should have said, you are Apostles, with whom I leave the care of planting Churches, and preaching the Gospel, whom I trust for the management of the affairs of my Kingdom, and duly administering the Sacraments: wherefore I charge, and require of you, that in celebrating this mystery you follow my example, and doe no otherwise then you have seen me do before you; that it may remain  
pure

pure to all succeeding ages, according to this first institution. And hither *St. Paul*<sup>x</sup> in this case makes his appeal, where he discourses of the Holy Supper, *That which I received that deliver I unto you, how the Lord Iesus, &c.*

*This or Thus*, This which I have done, or thus, as I have done now in your company, doe ye, and all from hence forward that derive authority from you, in your several assemblies; take bread and bless it, and break it, and give it about to those who rightly prepared come to the holy Table, and use these words of consecration, which I have done to you.

The <sup>y</sup>Greek is, *make this*, hence it is an ordinary phrase amongst the Popish Priests, when they perform Mass to say, that they doe make the Body of the Lord; thinking possibly that the Doctrine of Transubstantiation is much advantaged by the word of making, which in the Greek is indiffe-

differently applyed to all manner of actions, and the other<sup>z</sup> which signifies *to do* would have bin very improper and not fit to be us'd in this place.

THIS DOE YE. The word will also in the<sup>a</sup> Latine and Hebrew carry a sense of *sacrificing*; and then 'twould intimate, that our Saviour's death was our peace-offering; whereby God's wrath conceived against sin was atoned, and his Iustice satisfied, we being cleansed by the sprinkling of his Blood. The Papists therefore call the Mass a Sacrifice without Blood, and the holy Table strictly and properly without any Metaphor, an Altar. 'Tis true, we doe here represent and commemorate the death of Christ; and when we come to partake of these Mysteries, we may use the<sup>b</sup> Psalmist's words; *What shall I render to the Lord for all his benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord:*

<sup>z</sup> *ἡ προσφορά.* a *Tsal. 66. 15. וְשָׁחַתְתִּי קוֹדֶשׁ אֲנִי אֵלֹהִים.*  
*Sic Virg. Cūm faciam vitulā.* b *Tsal. 116. 11.*

*Lord: I will Sacrifice unto thee the Sacrifice of thanksgiving, and call upon the Name of the Lord : I will pay my vows unto the Lord, now in the presence of all his people.* But he having offer'd once a perfect Sacrifice for the taking away of sin, and cry'd upon the Cross, *It is finished*, and in that he dyed, dyes no more: 'twere absurd to think, there needed a repetition of that act, which in it self was all-sufficient, Christ's Blood being of an infinite value, as it immediately follows in the same Psalm, *Precious in the sight of the Lord is the death of his Saints:* A<sup>c</sup> word peculiar to Christ, as in the fourth Psalm, *He hath set apart the holy one for himself*, and in the 16. *Thou shalt not suffer thine holy one to see corruption*, meaning Christ. Besides to what purpose is it to ground an unreasonable doctrine upon the nicety of a word, which in ordinary plain meaning signifies but this, doe so hereafter as ye now doe; or do ye in your com-  
pa-

448. *How Christ Remembred in it.*

panies, what ye have seen me now do in mine.

IN REMEMBRANCE OF ME.  
For a memorial of me , and a monument of my love, who have not spar'd my life for your sakes, and with a sense of gratitude to keep up the memory of my bitter death , which I as your surety upon your account underwent, and the benefit whereof you will receive by believing on me , by eating my flesh, and drinking my Blood, and becoming one with me. Or <sup>d</sup> *for my remembrance*; appointed by me to be one of my sacred ordinances , to be kept up in the practise of the Church till my second coming in the clouds , as ye will see me goe away. Wherefore in the mean while to leave behind me a remembrance , and to bear up your hearts in Faith , that what I have suffered hath bin out of love to you, and that those, who in following ages shall not see me in the flesh , yet may have some further assurance then  
my

<sup>d</sup> εἰς τὴν ἐμὴν ἀνάμνησιν in meam (potius quam mei) recordationem.

*The Consecration of the Cup.* 449

my bare word, I have provided this to be a standing ordinance in the Church, whereby I may be remembered to the end of the world.

LIKEWISE ALSO HE TOOK THE CUP. Now follows the other part of this Sacrament, to wit, the consecration of the *Cup*; for it would not be a compleat meal, were there not spiritual drink as well as meat, the Blood of Christ being as necessary to quench the thirst, as his flesh to satisfy the hunger of a believing soul, that hungers and thirsts after righteousness. But first the *Bread* and then the *Cup*. Why? because there must be a body broken, before there could be blood spilt. First *bread* to strengthen, and then *wine* to refresh the heart. Again the *Cup* last as of great importance; for the flesh could have profited nothing without the blood, and God is said<sup>c</sup> to have redeem'd his Church with his Blood; nor does he onely redeem us with the shedding of his

F f                      Blood,

<sup>c</sup> *Act. 20. 28.*

450 *No atonement without blood.*

blood , but wash us by the sprinkling of it upon our consciences from dead works, and preserve his Church spotless till the great day. Nay the author to the Hebrews <sup>f</sup> observes, that in the old Law there was no atonement for sin without blood : for in the blood lay the life, & the life of the sinner was to answer for his sin : wherefore 'twas not so much the flesh of the sacrifice, (which was partly burnt into ashes, partly eaten by the Priest or congregation) that appeas'd God's wrath, as the blood, which was sprinkled round the Altar. Nor did the eating of the Passeeover (which was the type of this Supper) secure the Israelites from the destroying Angel , but the blood which was struck upon the lintell of the door. Nor can the Papists plead the no necessity of administering the Cup, because the children of Israel in the celebration of their Passeeover, and the Priests and people in their sacrifices onely eat of the flesh of the lamb  
or



or bullock, and not drank the blood, but either spilt it, or sprinkled it up & down. For first we have here Christ's expresse command, *Drink ye all of it*; whereas they were bid to the contrary. And then, which is the main thing. Christ's merit (as was said before) lay most in his blood, so that to give our selves an interest in his sufferings, we must partake of his blood as well as of his body.

But why is the Symbol of his precious Blood call'd a *Cup*, whereas that by which his holy Body is represented is plainly termed *Bread*? now bread and cup are not direct opposites, nor answer one another, but bread and wine. This by the Papists own confession must be allowed to be a figure (call'd Metonymie) of the vessel containing for the liquor contained, the *Cup* for the *wine* in the cup. Now therefore if the *Cup* be not really turn'd into the blood of Christ, neither is the *bread* changed into flesh.

For just as it's said of the bread, *This is my Body*, so he sayes of the Cup, *This is my Blood*. And if there be a figure in one place, why not in both? or can we suppose, that our Saviour in a thing of so great concernment, would not have spoke properly here too, as he did before. But the truth on't is, we should on all hands run our selves into a world of absurdities, should we take words strictly as they sound, and not allow them a fair meaning according to popular use, and custom of speaking. For by this means we should have cities with wals up to heaven, Christ would be turn'd into one rock, *Peter* into another, *Herod* would be Metamorphosed into a fox, and *Ovid's* fables would hardly seem more strange then Scripture. But Rhetorick teacheth us the convenience, and vulgar custom, the necessity of using figures, & no question but our Saviour made use of the liberty in this sacred Institution.

Now

Now the ground of this figure whereby the *Cup* is put for the wine (whereas the other part of the Sacrament is properly express'd by the name of *bread*) may be this ; because bread being of a solid substance is of it self easily laid hold on , and taken up with the hands : but wine is of a fluid & liquid nature , so that it cannot be meddled with to any use , unless it be first put into some vessel , as a cup , &c.

*Likewise also.* These two particles imply , partly that Christ did as well appoint the use of wine as of bread to make this holy Supper an entire Sacrament ; in so much that , if either should be taken away , the mystery would be maimed and imperfect ; partly that he did in like manner , and after the self same fashion , consecrate the Symbol of his precious Blood , as he did that of his holy Body , using the same actions , and almost words ; for as *he took the bread* , and *gave thanks* , and *gave it to his Disciples* , bidding them

*eat*, and telling them, that it was his *Body, which was broken for them*, and charging them to do it *in remembrance of him*: Iust so he took the *Cup* too, and gave thanks, and gave it amongst them and bid them *drink*, and told them withal, that it was his *Blood, which was shed for them*, and charged them to do it *in remembrance of him*. Some little difference we may meet with, both in the actions and in the words, either by adding or leaving out. First here is added a more special note of the time, when the cup was appointed, to wit, *after Supper*, which is but generally expressed in the other part to be *the night in which he was betrayed*: And a more punctual command, when he sayes, *Drink ye all of it*; contenting himself of the bread to have said onely, *Eat it*. With a particular declaration of the nature of this Sacrament, where he tells them, 'twas *the Blood of the New Testament*, which he sayes not of his Body; and of the  
use

use and end for which it was appointed, *for the remission of sins.* i. e. for sealing that pardon, which he purchased by his blood. Besides a precept, at least an advice of frequent receiving, implied in those words, *As oft as ye drink it.* Then here is left out the action of powring out of the wine, which answers the breaking of bread; for *he broke the bread*, but it is not said that *he poured out the wine.* So that it may be supposed the cup was full of wine, when he took it. Yet the words of consecration doe make out this action also; for as he said, *This is my Body which is broken for you;* so he saith, *This is my Blood which is shed for you.* And lastly, he sayes of the bread, *Take, eat;* but of the wine onely, *Drink;* which yet they could not do without taking it. Now herein perhaps lay the difference, that of the bread being broken into small pieces, every one could at once take his part, and all partake together at the same time:

but the cup being not capable of such a partition, they handed it to one another, the second staying till the first had drunk, and so on to the last.

*The Cup*, to wit, being full of wine; for so himself sayes afterward, that he would drink no more of the fruit of the vine, till he drank it new with them in the kingdom of his Father. Now wine was the fittest to express the nature and use of the Blood of Christ, it being the noblest liquour, that which most refreshes the heart of man. *Give wine* (as the Proverb<sup>g</sup> saith) *to the sad in heart, that they may forget their misery.* Wine was used also in the curing of wounds, as 'tis said<sup>h</sup> of the good Samaritan, that taking the man that had lighted amongst thieves into his care, he powred wine and oyl into his wounds; the wine to sear and cleanse, as well as the oyl to heal and skin them: Christ's Blood hath the same virtue and efficacy to quench

quench the spiritual thirst of a sinner ; who being scorched with his guilt , longs for Christ's righteousness, as the hart panteth after the water brooks ; to cheer the spirits which lye drooping under the sense of sin ; to supply new strength to a Christian believer, that he shall rejoyce to run his course as a Giant refresh'd with wine ; and lastly to wash the defiled conscience, and cleanse the foul running sores of the soul , that it may be fitted for the oyl of the spirit the comforter. Besides Christ himself is often compared to a Vine , whereof all the faithfull are branches, *I am the Vine* (sayes he<sup>i</sup>) *and my Father the Husbandman* ; and he is said to have trod the winepress of God's wrath alone for us. Yet in case of necessity , where wine cannot be had , other drinks either natural or made (according to the custom of the country) may be us'd, as water, beer, &c. Now as that bread which came down from heaven was the type of his



his body, so was the water which came out of the rock, and follow'd the Israelites through the wilderness, an emblem of his Blood; for<sup>k</sup> *that rock was Christ.*

*He took it.* He lifted it from the table, and held it in his hand, either having first powred wine into it out of some bigger vessell or flagon, or else with an intent to power wine into it; as the word *shed forth*, or *powred out* doth intimate; for the sign was to represent the thing signified.

AFTER SUPPER. At the end of Supper, when they had done eating, whereas the other part of this Sacrament was appointed in Supper time, as they were eating. Or else 'tis not unlikely, that this particle of time may belong as well to the bread as to the cup; that the celebration of the whole mystery was not performed, till they had made an end of the Paschal Supper, into the room and place whereof this was from thence forward

ward to succeed and be of perpetual use in the Church.

AND WHEN HE HAD GIVEN THANKS, or *blessed it*. For the Apostle<sup>1</sup> calls it, *The Cup of blessing which we bless*; i.e. before he appointed it to be a sign of his Blood, he sanctified it by the word and prayer, and begging a blessing upon it, separated it from common use: using perhaps the ordinary grace, which amongst the Jews, the Master of the house did at meals make use of; for no question but our Saviour here alludes to their custom, who at the end of dinner or supper, after thanks was given, drank round the whole company that was at table of the grace-cup, the Master of the house beginning to the rest.

HE GAVE IT. He set it down amongst them, that they might one after another take the cup and drink; or perhaps put it into the hand of some one, that he might give it about to his fellows.

To

**TO THEM.** The Apostles , to wit , or disciples , who at that time stood for the whole Church ; and consequently to all believers whomsoever , that make profession of the Christian Faith.

**SAYING.** Speaking almost the same words , as he used before concerning the bread , that he might declare his own purpose in the institution of this mystery , and their benefit who should partake of it.

**DRINK YE.** With Faith receive this Sacrament of my Blood , that like your natural drink , it being taken into your souls may refresh your souls , quicken your graces , and keep you to life everlasting.

**ALL OF IT.** Every one some : for the bread was indeed broken into severall portions , but the cup could not be so divided ; wherefore they were to part it among them , every one drinking so , that there might be left for the rest of the company.

**FOR**

**F O R.** That which before was delivered in a declarative way as a bare narration, *eat ; this is my Body*, is here brought in as a reason. *Drink, for this is my Blood.* Which shews to what end and purpose the cup was appointed, and how much it concerns believers to drink of it, since by it is conveyed the forgiveness of sins, the main virtue and effect of Christ's Blood being spilt.

**T H I S.** To wit, this cup which I doe now deliver to you, this wine which you are now about to drink, or this action of my giving and your drinking the holy Cup.

**I S M Y B L O O D.** That is, doth signifie and represent my Blood; and not only so, but gives out also and conveyes my Blood, and the benefits thereof; so that it being receiv'd with Faith shall prove as much to your advantage, and doe your souls as much good, as if you did really drink my very Blood, even as one finds himself

self refresh'd with wine which he drinks.

OF THE NEW TESTAMENT.  
Upon Gospel terms, and the account of grace; whereas formerly in the time of the Old Testament under the Law they were us'd to make atonement for their sins with the blood of bulls and goats: now Christ the Son of God was come in the flesh, who was the substance, that all those shadows belonged to, and the truth prefigur'd by those Levitical types, all those rites of sacrificing were to have an end; when once he had offer'd up a perfect sacrifice, blotting out the hand-writing of the Law, and sealing a *New Covenant* of grace in his Blood: for the word <sup>m</sup> will bear that sense too; and we know 'twas the usual custom of making and ratifying Covenants by sacrifice, as betwixt <sup>n</sup> God and *Abraham*, <sup>o</sup> *Abraham* and the King of the Philistins, when they strook a league of friendship; and possibly that heap of stones,

<sup>m</sup> Διαθήκη, as Σωθήκη for תורה. n Gen. 15. 28.

<sup>o</sup> Gen. 21. 27.

stones, which was <sup>p</sup> raised by *Jacob* and his Father in law *Laban*, and was afterward called *Gilead*, might serve also for that purpose. Nay *Homer* takes notice of it, as practis'd amongst the Heathen. But the Greek does more properly denote the *Testament* or *last will*, by which a man doth before his death dispose of his estate, & bequeath legacies, which being ambulatory and uncertain as long as one lives, is never valid or of force, <sup>q</sup> till the Testator be dead: nor could we have bin the better for Christ, or have had an effectual enjoyment of his benefits, had he not dyed, and by his death sealed as well as made the purchase. By the *New Testament* here then is meant the will of God the Father, concerning the Salvation of mankind; which in former time he had made his people acquainted with, by visions, and Prophecies, and other dark representations; but in the fulness of time, by sending his own Son, made man after  
our

#### 464 *The Terms of this Covenant.*

our own likeness; when the wisdom of the Father dwelt amongst the children of men, and the word became flesh; gave out a full discovery thereof in the light of the Gospel and the clear manifestations of his grace: And that Covenant of grace, which by the death of his Son (our Mediator, who reconcil'd us with the Father) he entered into with men, being made upon other terms than the Law required, which sayes, *Doe this and live*, and calls for an exact obedience, which therefore it was impossible for men to keep; whereas the conditions we are tyed to under the Covenant of grace are repentance only and Faith; (by which denying our own righteousness, we depend upon the merits of a crucified Saviour,) according as they are propos'd both in the Old Testament, *the Just shall live by Faith*. And in the New, *He that believes shall be saved*; That Covenant of Grace, I say, is not without good reason



*Why call'd the New Covenant.* 463

reason styl'd the *New Covenant*, according as God himself promis'd by the Prophet even in the time of the Law, that he would make a new Covenant. *I will be their God* (\* sayes he) *and they shall be my people.* And seeing that Christ's death hath put an end to the sacrifices formerly us'd for the ratifying of that Covenant, though in substance God's Covenant both with the Jews, and with the Christians be all one, yet in respect of a different administration, and a new and clearer dispensation, This may well be call'd the *New Testament*, That the *Old.*

WHICH IS SHED. Truly, yet mystically and spiritually in this Sacrament, as sure as the wine (by which it is represented) is now powred out into the cup for your use. For it cannot be conceived, that when he spake these words he did really bleed, it being before his Passion; but he having taken our flesh, and our blood

G g                      en

466 *Christ's blood how shed.*

on no other purpose, then to break the one, and shed the other for us, he speaks of that as already done, which was in God's everlasting counsel decreed to be done, in which sense he is call'd *the Lamb slain from the foundation of the world.* Which is shed then is no more, then which is to be shed, which shortly will be shed, and which partly had already bin shed; for Christ spilt not all his Blood at once, but at several times; as at his Circumcision, when he paid the first fruits of it to the Lord; in his agony, when he sweated clots of blood; at his scourging, when he was cut with whips; at his crowning, when the thorns pierc'd his sacred head, and the scoffs more his heart; and lastly at his Passion, when the nails fastned his hands and feet to the Cross, & the lance gored his blessed side, so that there gushed out water and blood, in such streams, that his most holy Soul together with his Blood left him.

FOR

FOR YOU. In your stead, and to your benefit. For I having taken upon me the office of a Mediator, betwixt God and men, am to undergoe that punishment which was due to man for sin: wherefore because by the decree and Law of God there is no atonement without shedding of blood; I also am ready to powr forth mine, that you being sprinkled with it, may be acquitted from the sentence of the Law, and justified in the sight of God. Seeing that it will be but just, that what I your surety have done and suffer'd in your behalf, should satisfie the Iustice of God, and discharge you from guilt and the penalty of the Law, all one as if you your selves had done and suffer'd it.

One Evangelist hath it, *For many*, or rather *Concerning many*; and then it may be understood of things, to wit, *Sins* which Christ's Blood did atone; *Wrath*, which it appeased; the

Gg 2

Law,

*Law*, which it satisfied ; *Guilt* , which it frees from ; *Filth*, which it washes off ; and the *Ceremonies*, which it put an end to. And to all these purposes was Christ's Blood shed. But if it be taken for persons , it may have the same meaning as that, *For you* : The Greek <sup>u</sup> word frequently importing the whole multitude, & to the Apostle <sup>w</sup> to the Romans layes the comparison betwixt the old *Adam* & the new; that *as by one man's disobedience, all men became sinners , so much more by Christ's obedience should many be made righteous.* Now the advantage of this comparison would come to nothing , were not Christ's death of as universal influence , for the justification of mankind ; as *Adam's* sin, was for the condemnation , though indeed the benefit thereof doe redound to none , but those who doe with true Faith lay hold upon it , *i. e.* to the elect alone, and true believers; who yet (in respect of the rest that perish

perish in their sins through unbelief) cannot be call'd *the many*. For many are call'd but few are chosen. And no question but it was Christ's intent to *tast death* (as 'tis said <sup>x</sup>) *for every man*, none excepted, but who would wilfully run into damnation by despising so great salvation. And that *the many* may thus mean the *All*, is clear by <sup>y</sup> other places, where a word of the largest extent is us'd, to wit, *the world*, which cannot in propriety of speech be applyed to signify the Church onely; God *so loved the world*, that he gave his Son. and Christ is *the Lamb of God that takes away the sins of the world*. and is a *propitiation not for our sins alone*, viz. that are believers, but for *the sins of the whole world also*.

FOR THE REMISSION OF SINS. Whereas the Law doth pronounce sentence of death upon those that transgress it; for the soul that sinneth shall dye; And all men are concluded under sin; for <sup>z</sup> *there is none*

G g 3 *righte-*

x Heb. 2. 9. *ὅτι πᾶν τὸ σῶμα*. y Ioh. 3. 16. 1, 29. I Ioh. 2. 2. z Rom. 3. 10.

*righteous, no not one; and<sup>a</sup> in thy sight shall no flesh be justified; It was impossible for one that was meer man either to perform the Law , or avoid the punishment , had not Christ (who was God as well as Man) interposed. For no man was ever either by gifts of nature, or by the supplies of grace, advanc'd to that pitch of perfection, that he could perform an exact obedience to all God's commands ; We have sinned all (saith<sup>b</sup> the Apostle) and if we say that we have no sin , we deceive our selves , and there is no truth in us. Nay, supposing one's life never so spotless ; yet cannot we make amends for that natural uncleanness of original sin , which we are born with , and which as soon as we live forfeits us to death, according to the threatning,<sup>c</sup> In the day that thou eatest thereof , thou shalt dye the death. Wherefore what was wanting in us, Christ made up with the merits of his obedience, who having fulfill'd the Law,*

<sup>a</sup> Rom. 3. 20. <sup>b</sup> Rom. 3. 23. <sup>c</sup> 1 Ioh. 1. 10. <sup>c</sup> Gen. 2. 17.

Law, and being in himself altogether free from guilt, became<sup>d</sup> sin for us, and was reckon'd amongst transgressours, that we might be justified by his blood, and sanctified by his spirit. Our sins then are by his death done away, so that if we lay hold on him by Faith, that we may receive the benefit of his death, we that are guilty must be acquitted, because our surety that was guiltless was condemned; we shall live, because he dyed; we shall escape the wrath which he underwent; and our sins must be forgiven, because his innocency was censur'd; so that now God stands oblig'd by his faithfulness and justice too, to forgive us our sins, and cleanse us from all iniquity. He is but faithful when he keeps his word, and performs his part of that Covenant, which he made with us in his Son; and he is but just, when our surety has paid the debt, to discharge us. Now this Sacrament being a seal of

G g 4 the



472 *This Ordinance a memorial*

the Covenant doth assure us of that forgiveness ; and seals to our heart by the sprinkling of blood , and the operation of the spirit a pardon of our sins , and does withall oblige us to Faith and repentance , which are the conditions , without which we must not expect forgiveness , and to a new obedience , which is the surest sign and evidence , that we are forgiven.

THIS DÖE YE AS OFT AS  
YE DRINK IT IN REMEM-  
BRANCE OF ME. That is, this  
sacred Rite I thought fit to appoint,  
and leave behind with you , as a me-  
morial of me , and a monument of  
my love towards you , who took up-  
on me your nature , that I might dye  
for you , and shall shortly powr out  
my soul to death , even as you have  
seen the wine which you now drink  
powred into the cup ; that your souls  
may live , being refresh'd with the  
virtue of my blood , as your bodyes  
are

are strengthened , and your hearts  
cheared by the use of wine. This or-  
dinance after my departure from you;  
shall serve to represent my death , and  
my love, (which is as strong as death)  
and the benefits thereof : wherefore I  
charge you, and all others, which shall  
profess my name ; that , if you expect  
to enjoy those blessings , which my  
death is intended to procure for man-  
kind , and which will certainly befall  
those , that doe truly believe in me,  
they would not fail to testify their  
Faith in the use of this Sacrament, and  
apply to themselves the Salvation  
wrought by my death ; this mystery  
being appointed as a means of con-  
veying assurance, and sealing pardon.  
Do you then in your assemblies here-  
after, as you have seen me doe now a-  
mongst you. And let all Christians  
with reverence and due preparation  
attend and partake of these holy my-  
steries ; knowing 'tis not an ordinary  
and slight business , but a matter of  
great

great concernment both to the honour of my name, and to their souls health : It being appointed for my remembrance, & their spiritual growth. Nor shall it be enough once, as in the other Sacrament of Baptism, or some few times, as a thing at your own choice, to partake of this holy Supper; but it is a thing must be *often* done, and you are frequently in this to commemorate my death, *as oft* as ever occasion shall be given: that so the memory of me may be continually celebrated in the Church, and you may be drawing virtue continually from me, grow up from grace to grace, from strength to strength : And accordingly the primitive Saints communicated every day, & going about from house to house and breaking bread ; And how can we call ourselves Christians, that far unlike them neglect so great Salvation and regard not the Blood of the Covenant, but to the disparagement of Christianity  
in-

intermit the use of this sacred mystery; as of late we have done in very many congregations for several years through the fondness of some, whose ill temper'd zeal had well neer eaten up the house of God. 'Tis true Baptism needs not, indeed ought not to be reiterated, it being the laver of regeneration: Now it suffices once to be born: But the Sacrament of the Body and Blood of Christ, is call'd, and is, a *Supper*. Now he that sups once, hungers and thirsts again. We cannot, if we have a true spiritual hunger and thirst after the righteousness of Christ, but come to his Table and present our selves before him *often*; at least at the three great Festivals of the Church, wherein the Birth, the Passion, & Resurrection of Christ, & the Descent of the Holy Ghost are remembered, as the lews custom was at their three great Feasts to come up to Hierusalem; if not every month, nay, every week, that every Lord's day, the  
*Lord's*

*Lord's Supper* also might be administered, and we considering our frequent relapses into sin, might be often renewing our vows. Nay it were to be wished, that our lives were so pure, and our minds so taken up with heavenly things, and our feet (our affections, I mean) were so shod with the preparation of the Gospel, that we might with the ancient Christians make it our every day-meal, and say that Prayer in this sense, *Give us this day our daily Bread.*

F I N I S.



Courteous Reader,

**T**His whole Treatise having been taken by severall young pens from the Author's mouth, He doth not conceive himself oblig'd to maintain the Orthography every where: seeing it would have been an infinite task to have corrected all over to his own judgement. Truth is, scarce any language has greater variety, or indeed irregularity, of pronouncing & spelling the same syllables, then our English hath; which is some reason of the difficulty of it to strangers. I shall instance in some words diversly written; School and Schole, Vertue and Virtue, Common and Commune, &c. the one being the Vulgar, the other the Scholastic Orthography: Again, a different meaning sometimes diversifies the letter, though pronounc'd alike; as to lie down, and to tell a lye; fowl dirty, and a fowl a bird, &c. But of this He shall have occasion to discourse more largely in his Tables of the English Tongue, wherein he hopes to give satisfaction to the Critic, and the Scholar. At present he thinks it his main concern to be Understood, and therefore takes no notice

vice of any faults escaped, but such as may disturb the sense, and scandalize an Ordinary Reader: and for the rest trusts himself to the candour of the Judicious.

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## ERRATA.

Page 8. l. 7. Deity r. duty. p. 14. l. 3. affection r. effusion. p. 21. l. 3. master r. maker. p. 39. l. 21. r. as much as. p. 44. l. 19. significant r. significant. p. 48. l. 12. del. up even. p. 69. l. 10. r. their designs. p. 71. l. 18. r. our destiny. p. 97. l. 14. list r. lighted. p. 106. l. 14. r. use r. use, p. 111. l. 5. meet r. meted. p. 118. l. 3. serenity r. serenity. p. 130. l. 7. doing r. doings. p. 135. l. 18. For r. So that. p. 157. l. 10. metonymical r. metaphorical. p. 182. l. 11. he that r. that he. p. 192. l. 10. soul r. soul, p. 233. l. 8. government r. garment. p. 439. l. 19. yet not r. not yet.



